C. 41 4

A Briefe Collection and compendious extract of straũge and memorable thinges, gathered oute of the Cosmographye of *Sebastian Munster*.

Where in is made a playne descrypsion of diuerse and straunge lawes Rites, Manners, and properties of sundry nacios, and a short reporte of straunge histories of diuerse men, and of the nature and properties of certayne Fowles, Fishes, Beastes, Monsters, and sundrie Countries and places.

Imprinted at London in Fleetstrete neare Saint Dunstanes Churche by Thomas Marshe.

Anno Domini. 1572.

MVSEVM
BRITAN
NICVM

T.99.b.

To the Reader.

IT is wel noted of the wise Philosopher in his seuēth boke of moralls, oure nature to be suche throughe the conbinacion of contrary thinges, that we cannot take continuall delectation or pleasure alwayes in one kinde of thinge, but naturallye wee are inclined and desire to be pertakers of newes, of straunge and vnaccustomed thinges, of variable and diuerse matters whiche may breede some admiracion to any of oure sences. And if wee at anye tyme heare or see any thing that is egregiouslye dishoneſt, or syngularly good, almost incredible or mouing delectable laughter: to the desyre of suche thinges most commonly we are not onely rapte and vehementlye inclyned, but also wee take such pleasure in them, that we doe longe remember them and recreate oure min des with oftenthinking of them.

Contrarywise if we see anye thinges of smal importāce, or such as com euery dai in vse, those we do not so greatly esteme, but sodēly suffer to slide away with obluion. VVherof it may be wel perceyued that oure mindes take the greatest pleasure, and are most earnestlye moued with straunge nouelties and meruailous thinges. And therfore when I for myne own recreation, had gathered this briefe extract of straunge nouelties out of the cosmography of *Sebastian Munster*, being a worke as yet, not heretofore shewing it self e in our vulgar tong, and yet for the delectable varieties and famous histories and examples therein, as mete as the best to shew it selfe in english attyre, I could no lesse do for the satisfying of myndes desyrous to heare of straunge things, but nedes I must communicate vnto others the same kinde of pleasure and oblectaci on, which I my selfe in the readinge and traslating therof haue both founde and vsed, thinkinge it to bee an vngratefull poynt euen againste nature to keepe secret and hidden to him selfe that cōmoditie and pleasure, which with smal pai-

nes

nes he might distribute to others, being of no lesse naturall mocion, then he him selfe vehemently declyned to desyre the same. The worke of it selfe is not greate but the examples and varieties are many so that in a short and smal time, the reader may wander through out the whole world, and fil his head with many strãge and memorable things, he may note the straunge properties of diuerse Beastes, Fowles, and Fishes, & the descriptiõ of far countries, the wõderfull example of sundrye men, and straunge rytes and lawes of far distante nacions. The whole woorke of *Munster* I haue abridged into this little manual, because to haue translated so large a volume, would haue ben tediouse to my selfe, superfluouse to the reader, and very chargeable to the byer. Besydes that no greate pleasure or commodity coulde haue ensued by the readinge of the large and ample discourse therof. Accept therfore my good wyll gentle reader in good parte, whose especiall desyre is to shewe thee the best cõmodities of so great a worke in fewe lynes, in the abridgement wherof, as thou

shalt

shalt fynde superfluous charges to be auoyded, so shalt thou perceyue tediouse paynes, of readinge longe and weryſome matters to be easyed. And if thou fyndest herein any good things or examples worthy the imitacion, refuse not to employ thē to some good vse and purpose, taking this lesson with thee, whatsoeuer euil or disloyal thing thou fyndest here setfoorth, the same to bee examples and errors to admonishe and declare vnto others, the open infamy and continual reproche that alwayes foloweth detestable acts and dishoneſt thinges. And thus I commit this briefe collection to thy indifferent iudgement. The 13. of Apryll 1572.

Of Golde and Siluer.

GOlde throughe heate and fier is resolued, but not cõsumed nor wasted. For of al kinde of metalles it leeseth nothing of his magnitude and substaunce. but the more often and longer that it burneth with heate, or is altered with fier, the better & more pure and excellent it is made. And therefore hath it alwayes bene accompted the most precious kinde of metall: the weight of it neither is diminished, nor eaten awaye by sharpe thinges, as salte, vynegar, Nitrũ, and the iuyce of vnrype grapes. It is not disformed, nor made worse by ruste, nor in handling of it, or handes doo gather anye filthe, or vnclennes as in other kindes of metalles, the which thinges may easely proue golde farre to surmounte all other metalles. It is more flexible and soft then syluer, whereby it is lesse frayle and not so soone broken: being beaten with a mallet, it may be dryuen so thinne and so muche dilated, that of euery denary of it

may be made fyftie, or more thinne leaues or rayes of golde. It may be framed and wrought as small as threade, as it appeareth in golde wyar, and golde twyste. And sometimes it is wouen and wrought with sylke, wolle, and sometimes without. Of it many and goodly ornamentes be made, and for many vses, as rynges, bracelettes, chaines, crownes, tablettes, Jewelles, and diuerse kyndes & fashions of places and suche lyke, yea (that whiche is scantly honest to bee spoken) of golde some haue made vessels to receiue the superfluous burden of the belly, the which thing Heliogabalus the Emperour, being a monster and spectacle of all beastlynes is reported of diuerse authors to haue vsed. Syluer will melt and be resolued withe fyre, but if it remayneth anye long tyme therein, it leeseth some thinge of his substaunce. Sharpe thinges also haue power to waste and eate yt, & therefore it is not so precious as Golde: but yet it is of an harder substance than golde. And that kinde of Siluer which is more flexible and softe, is the better because it is not so easye to be deuided, and to be bro-

Heliogabalus had his chamberpots of Golde.

Syluer.

ken, if

ken, it is lesse ponderous then Golde, and cannot so well be dilated.

Of Spirites appearing in Mines.

Spirits haunt mines.

IT is not vnknowen to suche as haue beene occupied in deepe diggynges of Mines, ꝑ a kinde of spyytes dothe frequent and haunt in many Mynes, wherof some do no harme nor dammage to the labozers in Mynes, but wander in ꝑ dūgeons, and where as they do nothinge in deede, yet they seeme to exercise themselues in wozking, sometimes in razing and digging the myne, sometimes in gatheringe together that which is digged vp, & manye times they seeme to turne the instrument whiche dzaweth vp the mettall from the myne, and diuerse tymes a man would thinke they did vzge and excite the labozers, and dzyue them to wozke.

And this do they especially in such quarries and mines where in much Siluer is found, oz els where some good hope is of fynding it: There be some of these spzites very hurtfull, as that which in the mine at Anneberg, was so noysome, that hee

destroyed a dosen labozers wherfoze the sayde mine was vtterly forsaken and left notwithstanding the wealth of it.

Of Irelánd.

groundi rich in Irelánd

The earth in Ireland is so fruitfull and so goode of pasture, that there cattell excepte they bee restrayned some tymes from pasture in Sommer, are like to be in daũger throughe sacietie.

No venemous beaste in Irelánd.

There is no hurtfull thing noz noysome beast: no spider, no toade noz suche like eyther breedeth there, oz ells beynge broughte from other countries thither, continueth oz liueth there. The earthe of this countrye cast in powder vpon any daungerous beast oz venemouse serpent of any other countrye, destroyeth & kylleth theym. There bee no Bees in this countrye, the temparatenes of the ayze is meruaylous, the fertilitie & fruitfulnes of the countrye is notable: the people of the countrye be voyde of hospitalitie, they are bnciuill and cruell, and therfoze not bnapt foz warlike affayzes, they attribute great honour to martial acts,

and

and knightly prowesse. The sea betwixt Ireland and Englande, do rage almoste continually, so that there is no safe passage but at certaine tymes.

Of Englande and Scotlande.

IN England there be no Wolfes, and if any bee brought thither they do not continue, and therfore their heards of cattel kepeth wel together, without any greate attendaunce of men. The sheepe haue hornes contrarye to those of other countries.

In Scotland therbe certayne Trees whiche bringe forthe a fruite folded and wrapped vp in the leaues, and that fruit when in conueniente tyme it falleth into the water running by the tre, it reuiueth and taketh life and is transformed into a liuing fowle, which some call a goose of the tree or a Barnacle. This tree also groweth in the yle of Pomonia, whiche is not far from Scotlande towardes the North. The auncient Cosmographers and especiallye Saxo the Grammarian, maketh mencion of this tree lykewise, & ther-

Barnacles commyng of a tree

therfore it is not like to be any fayned or deuised thing of late writers.

Aeneas Siluius writeth of this tree in this manner. We hard say there was a tree in Scotland which growing vppon a banck, and by the waters side bringeth forth fruit much like in forme to ducks, and the fruite of that tree when it is ripe to fall of it selfe, some vpon the land and some into the water, and those that falle vpon the earth, to putrifye and rotte, but those that falle into the water, straighte wayes with lyfe to swym oute of the water, and to flye in the ayre with fethers & winges, of the whiche thinge when wee made more diligēt serche being in Scotland with kinge Iames, a wise sad and graue man, we learned to fly from wondring and making such things miracles as were common, and that this famouse tree was not onelye to be found in Scotland, but also in the ifles called the Orchades.

Of an Isle in Spayne named Gades.

There

There is a litle Isle in Spayne called Gades or Erythrea, ỹ pastures wherof do feede cattel so well that they can not drawe or seuer anye whaye from milke, but they must needes poure water, when they will haue their milke to curde. Theyr cattel also be lyke to dye at euery thirty dayes ende, excepte they be let bloude and so leese some quantitye of their bloud. The grasse wheron their sheepe feede, is somewhat drye, but yet it encreaseth a marueylous fatnes bothe in their flesshe, and also in their milke.

Seneca the scholemaister of Nero the Emperoure.

Saynct Hierome sayth that he was a man of most continent lyfe, and therfore hee accompteth him in the number of holy men, but especially for the often letters that hee wrote to S. Paule & S. Paule to him. This Seneca beinge the scholemaister of Nero, was of greate power and auctoritie, he wished himselfe to bee in the lyke degree with his countrye men, that Paule had amongest the

christians

chriſtians. amongeſt diuerſe of his excel-
lent gyftes and pꝛoperties, he had ſo ſin-
guler and notable a memoꝛye, that hee
A ſinguler memorie. could rehearſe iii. thouſand mens names
in ỹ ſame oꝛder that they were told him,
and alſo hee was able to rehearſe iii. hun
dꝛeth verſes beinge ſaide of .iii. hundꝛeth
ſcholl ers, from the firſt to the laſte moſt
perfectlye. It is wꝛitten that Nero hys
cruell and curſed ſcholler, in recompence
Ingratitude. of his paynes and teachinge, put him to
death. ii. yeares befoꝛe the martirdome
of Peter and Paule. When Seneca wax-
ed olde, Nero callinge to remembꝛaunce
the puniſhment of the rod, wherwith Se-
neca coꝛrected him in his childhode, ad-
moniſhed and commaunded him to choſe
An eaſye kinde of death. what kinde of death he would dye, wher
by Seneca vnderſtanding the Emperoꝛs
bleeding in water. will and pleaſure, deſyꝛed that he might
be ſet in warme water, and that his veyn-
es might be cut and opened in it, and ſo
they were, and he bled vntill al his vital
ſpirites iſſued out of his bodye, and thus
he deſyꝛed to finiſhe his lyfe, becauſe hee
thought it an eaſye kynde of death, to loſe
his lyfe in cutting of his veynes.

To diuerse nations in auncient tymes were obiected diuerse vices and deformities.

Enuye to the Iewes. Disloyaltie & vnfaithfulnes to the Persians Craftines to the Egiptians. Deceitfulnes to the Grecians. Crueltye to the Sarracens. Leuitie and lightnes to the Chaldeans. Uarietie and chaungeablenes to the Affricans. Glottonie to the Frenche men. Uayne glorye to the Lombardes. Unmercifull seueritie of the Hungarias. The vnclennes and filthines of the Sueuians. The foolishnes of the Saxons. The hardines of the Pictes. The luxurye of the Scots. The drunkennes and violencie of the Spaniardes. The anger of ỹ Brittons. The rapacitie and gredines of the Normans. And as those vices were noted in these kindes of nations seuerallye, so diuerse vertues and honest properties were attributed to them seuerally.

As prudence to the Hebricians. Stedfastnes to the Persians. Subtilitie and wittines to the Egiptians. Wysdome to the Grecians. Grauitie to the Romains.

Saga-

Sagacitie to the Chaldeans. Wiete to the Assirians. Strength and fortitude to the Frenche men. Faithfulnesse to the Scots. Subtile sophistrie to the Spaniardes. Hospitalitie to the Brittons. Mutuall participacion to the Normans. These properties were of aunciente writers, astribed to diuerse nacions in olde tyme, the whiche now in these our dayes seeme to be much chaunged, and to haue had greate alteracion.

Sugar groweth in a part of Italye.

IN Calabria which is a parte of Italye there growethe Sugare, whiche is a kinde of honye gathered oute of greate canes or redes. First of al it is like vnto a kinde of marie resolued into licour whyche some call whyte gumme, a thing easye to be seperate and deuided, afterward this licour being boyled and sodden after the manner of Salte, is resolued into a spume or froth, vntill at the lengthe that which is good, falleth to the bottome, & then the corruption and dregs maye bee cleane taken away by the froth.

A

A Mountayne alwayes castinge forthe flames and smoake.

THE Mountayne called Vesuuius Mons, being nigh vnto the greate water Sarnum not far frō Naples, see pag 23 & 12 sendeth forth continuallye flames of fyer and smoake like vnto Aetna in Sicily. This hyll in the raygne of Titus ꝑ Emperour, being broken in the very top, did cast forth so greate flames, that it set the countryes adioyninge on fyre. The wyttere of Histories say, such abundaunce of ashes and hot imbers to haue bene throwen out of this hyll, that the fields roūd about haue bene filled with the sayd ashes, euen to the tops of the trees. It is also found in auncient wrytinges that Plinye the second, beinge a verye graue and wyse man, in the raygne of Traianus the Emperoure, was suffocate and destroied with the flames & ashes of this hyll, whē that for the desyre hee had to see and note the nature and mocion of it, he presumed to go to neare. This mountayn also burned with flames of fyre, when T. Vespasian and F. Domitian were consuls, and

Burning mountaine

Plinye Suffocated

breaking

breaking out in the top, first it cast forth the stones aloft, after that so great flames of fyre followed, that through the feruente heate thereof .ii. townes were consumed with fyre: the smoke therof was so thick that it tooke away the light of the sonne, and in the day tyme made the darknes of the night, casting forth both Pumice stones, and diuerse other kind of blacke stones. Last of all ashes sprang out so thicke and in such a multitude that the countries harde by, were couered therewith as it were with snowe, and these ashes were driuen by the force of the wyndes, partly into Affricke and partly into Egipt and Syria. The which outragious burninge as the elder Pliny did contemplate and beholde, the smoake did so obstructe and stop his wynde pype, that in the restraint of respiracion, hee was suffocate and strangled.

The properties of the Egle.

IN Italy there bee many Egles, this fowle is a rapacious, cruell, and a deuourer of flesh, shee is so much geuen to gre-

o greedines and to her praye, that shee
oth not onely seeke for prayes in neces-
ie of fode, but also whē she hath ynough
he seeketh for superfluities, she doth gre-
elye inuade and set vpon Hares, Hartes
eese, and Cranes: the eyes of the Egle
e so sharpe and quicke of sighte, that be-
ng in the very highest parte of the ayre,
he can easly see what falleth on the land.
mongeste all fowles onelye, the Egle
an moue hir selfe straight vpwarde and
ownwarde, perpendiculerly with her
yinge without any collateral declining.
The Egle is commended for his faithful-
es towardes other birds, when he hath
otten meate or feedinge, for he dothe fa-
miliarly comunicate the same vnto suche
owles as do accompany him, and when
e hath no more to make distribution of,
hen he attacheth his geste, and dismem-
reth and deuoureth him: All Fowles
remble when they see the Egle, hauing
s it were some vnderstandinge of his ty-
anny against them. He loueth his yonge
ith great affectiō, so that the Egle put-
eth his owne body in daunger for them,
earing his yonge on his backe when he

percey-

Egle. A quicke sighte.

Egles fal companie

perceiueth them to be assaulted with arrowes. When he laboreth to driue the Harte headlong to ruyne, bee gathereth much dust as he flyeth, and sitting vppon the Hartes hornes, bee shaketh the duste into his eyes, and with his winges beateth him about the mouth, vntyl he bringeth him to fall downe headlong.

How Eagles kill Harts

Hee hath great conflictes with the Dragon: the Dragon most grevely coueteth the Egles egs, & for this cause they fight whersoeuer they meete. It is sayde that the Egle of all kynde of fowles, can kepe the sharpenes of his sighte, and his eyes stedfaste against the sonne beames, and that he is neuer hurt by lightninge.

A discription of the Rauen.

The Rauen is a fowle geeuen to rapacitie and deuouringe of flesshe, great of body, slow in flighte, sharp in sighte, and frequenteth much in Italye in the Alpes, in Spayne and in Egipte. And this is to be vnderstode of the great kinde of Rauens. The skynne of the Rauen is prepared, and dressed artificially

of th

of the whyte tawyers, with the feathers remayning vpon yt, and that so layde to a stomacke not wel or sickly doth meruelously helpe digestion. This fowle doth greatlye aboue all other couet mens carcases, and by a singuler wit and naturall gift it vnderstandeth of mans death, presaging it fewe dayes before. With his sharpe eye sight also it perceiueth a farre of, his most desyred foode. There be some that wryteth merueylouse thiugs of this fowle, that in the tyme of warre seuen dayes before hande, it smelleth and perceiueth by cente, the place where the battayle shalbe, and commonlye doth associate it selfe to that part, whiche it perceyueth shall perrishe with swoyde.

Stomacke
Digestion

Rauens
presage
mans
death

And therfore in auncient times, Pryntes had their Sothesayers, and beholders of byrdes, that dyd most diligently looke vpon the eyes of the Rauens, and marke to what parte they turned their eyes, and whiche side they did presage to perishe in battayle. S. Ambrose writethe that a Rauen conceiueth without the seede of ye male, and to haue generation without conjunction of males and females, & that they

they liue exceding long, so that their age is ful complete with an hundreth yeres, and when they come to extreme olde age, that then the vpper parte of their bylls, doth so ouergrowe the lower parte, so ỳ it hindreth and restrayneth it, that they cannot open their bylls to take foode, & therfore are compelled to dye by famyn, for he doth not sharpen his bill agaynste a stone as the Egle is wont to do.

¶ Certayne rytes and lawes of the olde Romaynes.

ROmulus made a Lawe that the wyfe should be equall fellow with her husbande, in money and other thinges, in holynes and sacrifices, and ỳ she sholde liue according to the maner of her husbande, and as hee was Lorde of the house, so should she be Lady of the familye, that she should succede her husbād dying with oute issue, and that with her childzen, shee should haue her equall porcion. If the wyfe were conuicte of adulterye, that then her husband & kinsfolke mighte punishe her, with what kynde of death

Equalitie of wife with husband

punishment of adultery

death they woulde. It was not lawfull for the women of Rome to drinke wyne, & this was obserued many yeares, wher of was inuented an instrumēt of dower, in the whyche the Husbande promised the father of the wyfe, as often as shee brought forthe children, that hee shoulde geue her as much wine to drinke the first viii. dayes as were decent and conueniēt, and also so long as she was sicke, that she shoulde haue wine by the counsell of the phisition, and that vppon euery solempe festiuall daye, she might lawfully recreate her selfe with one draught of wine.

VVine forbidden to vvomē.

Cato the Censor made a decree, that they whiche were of propinquitie to the wyfe might kisse her, wherby they might learne if she sauored of wine: and that semed to be done by therample of Egnatius Metentinus, of whome it is saide that he slewe his wife with a clubbe, because shee dranke wyne from the barrell, and that Romulus pardoned him of her death: & this grewe to suche a custome amongestc them, that when soeuer the husbande returned home, he woulde kisse his wyfe & his daughters, marking by the odoure &

Kissinge.

cent of their breath, if they had drunke wyne or not. They were verye seuere against women surcharged with wine, because they did perceiue that drunkennes was the originall cause of corporall corruption. Romulus permitted and gaue to the parentes all power ouer their childrē, þ by their own iudgemēt they might compel theym to any kinde of ducie, whether they would restraine, beate, or keepe them bounde to rusticall worckes, or sell them, or kill theym. Numa made a lawe þ prohibited any lamentations or mourninges to be made for a childe, if that hee dyed within three yeares of age, but yf he were past three yeares of age, that then he should be lamented as many moneths as hee had liued yeares, and many other straunge orders they had, the whiche be at large set forth in Munster.

Sobrietie, cause of vncleanes

The liuely and quicke witte of Adrianus the Emperour.

Adrian could speake & dictate all at once

Adrianus was þ fiftene Emperour of Rome, of whome it is said that he would at one tyme, both wryte and

and declare his minde, and heare others, and talke with his frendes.

M. Curius.

THere was in Rome about three hundred yeares before Christes tyme, a straunge and horrible gapinge of the earth, euen about the middest of the market place, with so vaste a depthe and infinite holownes, that it might well haue bene compared to the gapinge of Hell mouth, the spectacle continuing thus for a tyme, made great terrour amongest ỹ people, at the length the Sothsayers by their interpretations, perswaded ỹ thys horrible depthe might bee stopped, if the most precious thinge in the Cittie were cast therein. Whereuppon diuerse of the Matrones of Rome, of their owne free will cast in diuers goodly Jewels, but al was in vayne. Wherfore M. Curius a knighte of Rome comminge of a noble house, beinge decked and adorned withe his warlike furniture and ornamentes, ryd stadlong into that horrible depthe & holownes of the earth, and so immediatli

curius closeth ỹ gulfe

it closed together agayne and was stop-
ped. Some saye that he demaunded this
one thing before he would graunt to ride
Vnlavvful demaund. and lepe into that depth, that for a whoall
yeares space it might be lawfull for hym
euery night to lye with what woman hee
wolde chuse, and that then of his owne
mynde he caste him selfe sodenlye downe
headlong into that denne, & so the earthe
closed agayne.

Sardinia.

IN the country of Sardinia, there is a
certayne beast which they call Muflo
the like whereof is not in all Europe
beside. It hathe the skynne and heares
like vnto a deare or an Hart, hornes like
vnto a Ram, not long but croked & ben-
ding backward about the eares, in bygg-
nes he may be compared to a Bucke, y
feedeth vpon grasse onelye and herbes, &
kepeth moste aboute mountaynes, beryt
swifte in running, and his flesche is good
to be eaten. There be no wolues in thys
countrye, nor no hurtful kind of vermin,
fowle, or beast beside the Fore, which o

all

all foure footed beasts there, is most hurtfull, being of lyke bygnes to other foxes of Italye. In Sardinia a Foxe will kyll a very strong Weather or Ram, a Gote, and a Calfe. Some wryte that in this countrye there is no serpent, nor any venemous thing, but pestilent ayre whiche commeth throughe corrupt puddels and waters. Also there is found in this countrye a certayne herbe like vnto Baulme gentle, wherof if any man shal eat much, he shall perish and dye laughing. Some say that there is a fountayne and springe in Sardinia whose waters dothe reproue theues and robbers after this sort. If a thefe sweareth that hee hath not cõmitted the theft, and washeth his handes or eyes with the water of that fountayne, by and by he is made blinde and so hee maye bee knowen, but if he hath not done the felonie, his eyes are made more bryghte and clearer then they were before. The notice of this spring is growen oute of memorye in this our age.

Foxes

bad Aire

dye laughing

a thing concerning fountayne

The making of Sugar at Palermo in Sicilye.

IN the fieldes about the cittie of Palermo, groweth greate plentye of sweete reedes, of whose iuyce being well boyled Suger is made. First they dung wel their fieldes being not much distant from the sea, and then do they make forrowes and ranges somwhat high and eminent, afterwarde in the moneth of March they take the highest knots of the swete redes made bare and void of leaues and rindes, the whiche they do so set and plante, that they pearce through the sydes of the ranges with three or fower hauinge double knots euen at one dynte, and so doe they fyll all the ranges of the fielde, the earth is watred in Sommer and is kept from rancknes daylye, about the Winter solstice, only the rotes left for another plantinge (for it lasteth two yeares) the redes are broken and taken awaye, of whose rype and swete ioynts and knots deuided and knit into small parts, by the same artificiouse meanes that oyle is made, the ioyce that cõmeth thereof is purged and putrified in one cawdron of three whych are set in a stewe, and afterward is strained through a course cloth, thẽ they tak

& part of the iuyce so strayned, & put it in another cawdron (for so they vse to make it boyle agayne) and out of this straight ways they power it agayn into the third cawdron and they beate it & styre it boyling, wherof a kinde of Sugar somwhat blacke is drawen and made thereof, the same beinge sodden agayne three tymes more and after that once agayne boyled wilbe most fyne and white Sugar. The other harnest which commeth of the rotes of the reedes, except the field be dunged in May moneth, wil hardly come vp to any profite. This kinde of reede is ful of knots in the stalke as our common reedes bee, but yet not so emptye within as they are, for it is full of spungiouse matter like vnto a bulrushe. it hath a thynne barke and is full of swete iuyce, which is pressed out in this maner. They cut the body & stocke of it into many small parts and thē put it in the presse, and the iuyce that is pressed there out, they poure into a very cleane caudron and set it vp in earthen pots, and so when it is waxen colde, it is congeled into a verye commendable Sugar.

The

The mountayne called Aetna in Sicily.

AEtna is a meruaylous hill for continuall burning with flames of fyer, because it is full of Brimstone matter. It hath bene often tymes seton fyre with terrible flames as Müster maketh mencion: the flames of it are in the night tyme horrible to be sene, because it shineth not as other fyers do. In the day tyme it burneth obscurely muche lyke to the flame of brimstone whereof the Hyll hath great store. The aunciente wryters haue uttered manye straunge thinges of this and especially Strabo who sayth, ỳ he was in the top of the Hyll, and there marked all thinges diligentlye. In the very top they affirme to be merueylouse mutacions and chaunges, for some times it casteth foorth greate store of fyer, and somtymes great flames & obscure smoke And it is to be wondred at the heate of ỳ fyar, because it cannot be tempered with any colde nor colde be dissolued throughe that heate. The higher part of the mountayne is full of ashes which in winter are couered with snowe: the verye top of the

hyll

hyll is playne & is in compaſſe about .xx. furlonges. In the night tyme fyer may playnly be ſeene in the hyll top, and in the day time a certayn obſcure ſmoke ryſeth vp: Many times continuall thundring is hard, beinge a terrour to the people, and blacke and burnte aſhes are diſperſed into diuerſe places, and the ayre is made noyſome with a moſt terrible ſmoke.

The philoſophers aſſigne a reaſon hereof becauſe this Iſle is in his inferiour parts full of cauerns and brimſtone, of Allum, fyer and water, and ſuch lyke, that are able to feede and nouriſhe fier. And fier cannot be without ſom vent or reſpiracle but it wil lift vp it ſelfe, and therfore many hote bathes be found in Sicily.

The ayre alſo entring into the pores and cauerns of the earth, ſtirreth vp a flame which ſeeking for iſſue and eruption, vomiteth and caſteth forth ſmoke and fyer, and in many places ſercheth for ventinge holes and reſpiracles. Sometymes in ỹ inwarde partes of the earthe ſuche is the violence of the fier, that it expelle the and caſteth forth with flames, burnt ſtones & ſand and the heat which is included doth

meruey-

merueilously shake and moue euery syde of the priuy holes and cauerns. Thus much out of Munster.

Election of a King.

THere be that writeth the Gothes to haue made this decre and caucion, that none should be chosen a kinge amongest them, except hee were grosse & fat of body. Contrary wise the Sarracēs would not chose any to be their kinge except he were of a tall & leane body. The Carthaginians alwaies in the election of their king, did attend onely his vertue & magnanimitie and not his nobilitie nor properues of body.

y maner of y Gothes kinge e Sarracine Carthaginians.

Feare and care hindereth the growthe.

FOr to be voyde of feare and care, it is a great help to mayntain the stature, it doth corroborate the strength, and confirmeth the sinewes: for feare & vnquietnes of mynde in youth doth much eneruate and weaken the strengthe of the body, and a sad and heauy spirit dryeth y bones

bones to much, so that suche a body cannot take his iust increase.
Munster in his third boke fol. 283.

Printing first found out amongeste the Maguntines

printing found out by Gi. Gutenbergius an Almain

FIrst this noble Arte to Pryntе with letters of Tynne, was inuented and found out almoste in oure age: a deuine and heauenly inuention truly, and a thing memorable and worthye to bee remembred, and no lesse worthye of greate admiracion, but truly it would haue ben a great deale more merueilous, if it had not chaunced to bee so common. It is straunge and scantly credible to be spoken but yet more truer then truth it self, that one Printer may printe so manye letters in one day, that the swifteste Scriuener, or writer is not able to do so much in two yeares. This is an Almayne inuention, which was at the beginning in great admyration, and of no lesse lucre and profit. The inuentor & first deuiser of this, was one Iohn Gutenbergius, a man of worshyp equall with a knight & at Maguncе

Common thinges be not straūge.

The

The thing was first taken in hande with more boldnes and confidence then hope, about xvi. yeares before it began to bee common in Italy. The fyrste beginninge was at Maguncе, the Germaines being the authors, with small and little pryncyples and foundations, but shortly by the industrye of mans wit, it grewe to that perfection, that now in our tyme it hath. Trulye it had gone ill with all good discipline in these later days (if it were now to haue his beginning) seing that all are geuen to their bellies almoste, and to vnsaciable couetousnes, for nowe they will scantly take vp verye good bookes in the high wayes, whiche in tymes paste they could scantly by for great sommes of money. And of a truth before the inuencion of this arte, when they began to abiect & neglect good authors, all good discipline might haue perished with the authours therof, if this art had not bene found out in conuenient and happy tyme. By this all kinde of learning hath encrease, & the noble actes of all nations are manifest to all the worlde: In lyke manner the memory and remembraunce of auncient antiquitie

tiquity is restored hereby, and the deuine wisdome of the Philosophers, and what soeuer hath lyen hidden in few writen copies these many ages in a few places, is now by this set forth to all immortalitie.

The inuentor of great Gunnes.

Guns inuented

THe great Gunnes came fyrst in vse in the yeare of our Lord. 354. and the fyrst author and inuentor there of was one Bertholdus Schwartus a Monke. Surely this man founde oute a merueylous woorcke, and that so manye sharpe wits could not fynde out before in so many hundreth yeares: the which diuine and necessary inuention, manye haue thoughte and iudged it to bee a deuelishe and moste pernicioule deuise: the argumentes on bothe sydes be these. It is euident that for couetousnes, mallice, and want of charitie, in the end of the world, the euyll people cannot bee kepte downe by lawes, nor that a man may safely trauayle without som daunger of iniurioule people: for before ỹ inuencions of gũnes, the seditioule tumultes & factions of wicked

ked and mischeuous men, did spoyle and
destroy the labors of good men in manye
places, and no man was able to assault &
batter the fortes and holdes of suche re-
bells and robbers where they did enclose
them selues, without the healpe of suche
gunnes and greate ordinaunce: therfore
they do not well that condemne the inuē-
tor of these Gunnes, without the whiche
neyther the good could liue in safegarde,
nor yet cities could be of any force & kepe
their riches, nor marchaunts could exer-
cise their marchandize and trafficke, who
are in deede the speciall partes of migh-
tye and greate Cities. Wherefore
let the enemies of bombardes and greate
Gunnes ceasse to contemne the giftes of
God, except a man will imagine the ga-
ping mouth of the Dogge, and his teeth
made for to byte, and so to be cōdemned,
and the hornes in a Bull, or an Oxe, not
to be the good worke of the creatour.

But no wyse man will condemne these
parts of nature geuen in the stede of wea-
pons: let them reiecte the abuse as in an
Oxe and a mad Dog, it is better to lack
both hornes and teethe. For there is no

kynde

kinde of creature the which euill men will not abuse. Some detest this as a plain deuilishe deuise, and that nothing coulde be more wickedly deuised vnder heauen, because all flagitious and wicked nations as the Turkes and Tartarians, being the cõmon plagues & scourges of the world, do occupie theym for the destruction and consuming of goode men: in this case no manhode, no fortitude, nor strengthe of body, no warlyke policie, no weapons nor instrumentes, no stronge holdes, nor towers of stone, can profite or do goode. For these tormentes which shote stones, and yron pieces, and great flames of fyre do waste, destroy, and ouerthrow all thinges, and bringeth them to nothing. One shotte destroyeth an hundreth, or two hundreth men in an armye bee they neuer so well harnysed. Therbe many kyndes of Bombardes and greate Gunnes whiche are to bee learned nominately of thē that for warlike affayres haue employed greate paines in the vse and experience of such thinges.

A notable historie of a thinge done at a towne

a towne in Germanie called Binginm.

NIgh vnto the towne of Bingium, almoste in the middle of the water of Rhene, a certayne turret called the Tower of Myce, the name whereof was attributed to it vpon this euent. In the yeare of our Lorde. 914. When Otto the greate had the Empyre & rule, there was a certayn bishop of Magunce named Hatto, who was the Abbot of Fulden before, in whose tyme there was great famine in that countrye: this Bishop when he perceiued the poore to be oppressed with greate famine, did congregate and gather together, a great number of the poore into one great barne, and set the barne on fyer and so burnt theim: For he sayde that they did not differ from Myce, which consume and waste corne beinge profitable for nothinge: But God suffered not so great tyranny vnreuenged for hee commaunded the myce by greate flockes, and with a multitude to inuade this Bishop without pitie, and to afflicte and vexe him both daye and nighte and to deuour him quicke. But this Bishop fli-

No humane policy cannot withstand Gods iust iudgemēt.

iuge

yuge into this tower (that I spake of before) for refuge, thinking himselfe to bee safe in the middest of the water of Rhene and free from all gnawing and bytinges of myce, was much deceiued, for all this profited him nothing, because the Myce came without number, through the water of Rhene swimming and ready to execute the iuste iudgemente of God: The which thinge the miserable Bishop perceiuing, at the length yelded and gaue vp his lyfe amongest the Myce. There bee some that writeth more ouer of him, that the Myce did gnawe and eate out and vterly extinguish his name frō the walles and banginges. The lyke and more horrible history, you shall finde in Polonia, where the King & the Queene and their children were consumed of Myce. f. pege 25

The Bathes called Badēses in Germany

THe waters of the bathes of Baden, haue this propertie, that feathers of fowles being boyled in this water, may be cleane taken awaye from the skinne, and Swynes heares from their

skinnes, whether that they be cast liuing into this water or chafed w it being dead These waters haue ẏ property of allum, salt, & brimston: therfore they be good for such as haue hard fetching of their breth and stopping of the breast, which thinges rise of cold fluxes of the brayne: they bee medicinable for moyst eyes, and hissing & ringing of the eares, for trembling parts and astonied, for the crampe, & other diseases touching the sinewes, whiche come of cold humidities: they be good for such as haue a colde stomacke, moist and ill of digestion, and those that suffer griefe of ẏ liuer and splene through colde. Also for such as are troubled with the dropsye, or haue any griping in the guts, they helpe such as be troubled with the stone, & women barren and vnfruitfull, they take awaye the griefe of the mother, and dorte presse the euils of the wombe, and the inflacion of the thighes, they heale scabbs, wheales, and scarres, and haue a verye good propertie in helping the gowt.

See the third booke of Munsters cosmographie, for the nature, vertue, and holsome properties of the bathes in Valesia.

The

The Hernelewe is a Fowle that lyueth of the water, and yet she doth abhorre rayne and tempestes, in so much that she seeketh to auoyde them by flying on highe. She hath her nest in very highe trees, and sheweth as it were a naturall hatred agaynst the Gossehauke and other kindes of haukes, as the hauke contrarye wyse seekethe her destruction continually: when they fight aboue in ꝑ the ayre, they labour both especiallye for this one thing, that the one might ascend and be aboue the other, if the hauke getteth the vpper place, hee ouerthroweth & vanquishethe the Hernelew with a meruaylous earnest flight, but if the Hernelewe get aboue the hauke, then with hys dung he defileth the hauke and so destroi-bim, for his dung is a poyson to ꝑ hauke and his feathers do putrifye and rotte after yt.

¶ A monster borne nighe vnto VVormes in Germany in the yeare. 1495.

A Woman was deliuered of two female children, whole and perfecte in bodyes, but in the top of the forheade they were ioyned and grewe together vnseperably so that they muste nedes beholde one the other. I my selfe sayth Munster did se them at Maguncc in the yeare of our Lorde. 1501. and then were they almost sixe yeres of age. They were compelled by force of this naturall coniunction to go both together, to slepe and rise together, and whē one went forward the other went backewarde: their noses did almost touch together, their eies dyd not loke straight and forwarde but onely sideways, because a litle aboue their eies their foreheads cleued & did stick fast togethe, they liued vntil they were ten yeres of age, and then when the one of them dyed and that was cut away from the other lyuing, she that lyued dyed also within a little after, of a wounde that she tooke in the heade, by cutting away of her felow, or rather by a corruption in the brayne, which came of the stinke of the wounde & putrefaction.

The occasion of this mōster was thought

to

to be this. Two women talked together wherof the one was with child, the third woman comming sodenly vpon them and vnloked for, thrust the heades of those ii. whiche were talkinge together, so that they dashed and touched ech other, wherof the woman that had conceiued alredy, being made afrayde through strong imagination gaue and printed the signe of the rushing of their heades in her two children.

How scrupulous the Iewes be to do any thing on their Sabboth day.

IT chaunced that at Magdeburge in Germany about the yeare of our Lord 1270. A certayn Iew vpon the Saterday fell into a Iakes, out of the whyche hee coulde by no meanes deliuer himselfe, he cryed therfore pitifullye for the helpe of his fellowes, at the length some of his companions came, and they withe lamentable voyces shewed þ it was their Sabboth day, & therefor not to be lawefull for them to vse or exercise the labour of the handes. Wherupon they exhorted

him paciently to beare the thing vntill ꝥ next day, that it might be lawfull for thē to traueyle in the helping of him out. This matter at the last came vnto the eares of the Bishoppe of that place, who was nothing fauorable to the Iewes. The Bishop vnderstanding that the stubborne Iewes for the scrupulous obseruation of their Sabbothe daye, woulde not help their brother out of the Iakes, commaunded vpon payne of deathe that they which did so curiously obserue their own Sabboth day, shoulde in lyke manner as religiously obserue and kepe with ꝥ lyke solemnitie the next daye after, beinge the Christians Sabboth daye. This was an harde case: what shoulde they nowe do? vpon payne of death they must obay. In the meane tyme the miserable Iewe in ꝥ Iakes was enforced to continue .ii. daies and ii. nightes in great filth and stinke, & daunger of his lyfe. The like history you shall fynde in Fabians Chronicle.

How the Torneymentes and Iustes began first in Saxony.

Henry

HEnry Duke of Saxony in the yeare of our Lorde. 934. being much assaulted and incũbred with infidels, and heathen nations, made an assemble of a greate multitude of the nobilitie to assist him in his warrs against the Sarracens, wherin he had so good successe, that triumphantly he had the victory ouer thẽ Thus after that he had geuen the repulse to the Infidels, considering what a number of the nobilitie hee had, dailye exercising themselues in martial acts, thought it meete that after the ende of his longe and great warres, to recreat theym with some honest and pleasaunt exercise: Hee had compassion ouer them, because some of them inhabitinge amongest Cittizens should be occupied with ciuill busines, & not in the exercise of noble and honorable pastimes, meete for suche personages as they were, and therfore he prescribed certayne articles accordinge to the whiche they should liue, and if they did transgres them, that then they should bee punished in the open Turniament These articles were twelue in number.

The Torneymẽts vver first inuented in theryme of Hẽry auceps the ii Emperour of Germany in the yeare of our Lord 934.

The firste whosoeuer of the Nobilitie

shoulde say or doe any thing agaynst the holy faith, hee shoulde be restrayned from ỹ torneyment, and if vnder the colour or excuse of the noblenes of any of his auncestours any doth presume to enter the lists of the Torneyment, let him with shame be driuen away.

The second, whosoeuer commynge of noble bloud, doth attempte any thinge againste the Royall maiesty of Cæsar, let him bee punished openlye in the Torneyment, and of this article was the author Conradus a prince of Palatyne.

The Duke of Franconia was the author of the third which is this. Whosoeuer comminge of a noble house betraieth his Lorde or forsaketh him, or exciteth to flye away in an army, without any necessary cause or sleath his innocent companions, let him haue punishment in the open Torneyment.

The Duke of Sueueland made the fowerth after this sort. Who so euer comming of noble parentage, doth violate or diffame by wordes or deedes, virgins or women, let him be openly corrected in ỹ Torneyment.

The

The fifte article the Duke of Bauaria made in this manner. If anye of the nobilitye bee apprehended or reproued, to to haue corrupted or falsefyed the seale, or to haue violate his othe or hath bene noted of infampe, let him as vnworthy be kept from the torneyment.

The sixt is if any noble man did either secretly or openlye slea his wife and bedfellowe, or had helped by his counsell or deede to the destroying of his Lorde, that the lawe of the Torneyment should take place agaynst him.

The seuenth, If any did spoyle & rob churches, chapples, widdowes or wardes, or kepte by force that whiche was theirs from them, wher as they were rather to bee helped and mainteyned, that he should be duly corrected for it.

The eight If any noble man were become an enemie to an other, and did not mayntayne his cause by lawfull order or by martiall law, but would hurt his aduersary by robberies, or by destroying of his goods, especially his wines & corne, wher by the common wealth is endamaged, let him be tormented in the Torney-

ment.

mente. The ninthe. If anye did pre-
sume to make any alteracion, or set anye
heauye burden vppon others, otherwise
then of auncient times were vsed, how so
euer it were done. &c. that he should haue
his correction in open Torneyment.

The tenth, if any were conuicte of ad-
ulterye. &c. in like manner let him bee a-
mended.

The eleuenth. What so euer Noble
man, doth not liue as a noble man should
do &c. in lyke maner let him be punished.

The twelfe. Ye that wil be at the tor-
neyment not cõming of noble parentage
or cannot proue his nobility in foure des-
cents, he may not enter into the exercise
of the Torneyment

Thus in a briefe somme you may see ỹ
manner of the Torneymente in Saxony,
the whiche Munster moste largely doth
set forth, with euery article in his order.

Of wilde Bulles in Prussia.

THere be wild Bulles in the woods
of Prussia like vnto the common
sort of Bulls, saning that they ha-
ue short

horter hornes and a long beard vnder ỹ
chinne. They bee cruell and spareth neyther man nor beast, and when any snares, ỹ disceite is prepared to take thē or they be wounded with arrowes in the woods, they labour most vehemently to reuenge their wounds vpon him that gaue them, the which thing if they cannot do, rushing and stumbling on trees, they kill thē selues. They be of such bignes that two men may sit betwixt their hornes.

Of Iselande.

IN this countrye from the .x. of June, for a moneth space or mooze they haue no night at all, and about the tenth of December, they haue no day at all. The people liueth in dens and holowe places in hilles sydes, with them mountaynes, and hilles are in steede of Townes, and spring waters for delicate drinkes. An happy nation whose poore estate none doth enuye, and so much the more that is hath receiued christiannitie. The marchauntes of England and Denmarke, do not suffer thē to be content with their

some

owne but by reason of the goode fishinge there, they repayre thither often times & with their marchaundize they carry thyther their vices and enormities.

They haue learned now of late, to brewe with malt, and haue left the drinking of playne water. They haue also golde and siluer in admiracio as well as other nations. The king of Denmarke that ruleth also Norway, maketh a ruler amõgest them yearly, all thinges be common amongest them sauing their wiues: they esteme their yong cattel as much as their children, and of the poore sort you may soner obtayne their child then their cattel. They honour their Bishop as a king, to whose wyll and pleasure all the people hath great respect, whatsoeuer he determineth by lawe, scripture, or by custome of other nacions, that they do curiously obserue: and yet now the king hath cõpelled them to take a ruler. They haue so great store of fishe in this isle that they make their sales of them in piles as high as houses: they liue most cõmonly there by fishe, for the great penurye of wheate and corne, which is brought vnto theym

from

rom other nations that with great lucre nd gaynes, cary away fysh for it.

There is a notable Hyll or Mountayn alled Hecla not far frō which be mines f brimstone ꝑ singuler marchandize of hat country: for diuerse marchaunts lo- eth their ships with it, when this hyll oth rage, it thundreth terrible noyses, t casteth forth stones, it belcheth oute rimstone, it couereth the earth so farre ound about with the ashes cast foorthe, hat vnto the twentye stone it is vnhabi- ed: they that desyre to contemplate the nature of so great flames and therfore ad enture more nigh vnto the Hyll, are so- enly swalowed and consumed with som notable gulfe or vorage, for there be ma- ye such blastes so couered and hidden th shes, that none can sufficientlye beware r take heede of them, and there commeth out such a fyre from that hyll that consu- meth water, but stubble or strawe it doth not burne. This place is thought of som- o be the prison of vncleane soules: for the yse being deuided and broken into many partes, swimmeth about the yle almoste eight monethes, and being broken & bru-

A strange hyll.

Look pag 6

sed

sed with rushing vpon the banckes, with the beatinges and noyse of the crackinge against the banckes and rockes, geueth so horrible a sound almoste representinge the miserable lamentation of humayne voyce and weepinge, that it maketh the ruder sort the more simple, and vnwise, to beleue that mens soules be tormented there in colde. The inhabitantes vse in steede of bread where of they lacke store, fyshe dried, made harde, and grounde to meale: and yet out of diuerse countreyes wheate is brought vnto them. but not so much as may suffise. There be spyrites commonly seene, shewinge theym selues manifestly in doinge suche thinges as belong to men, but especially they appeare in the formes of such as haue bene drowned or destroyed by some other violente chaunce, and thus do they appeare commonlye in the companye of suche men as haue had familer acqueintance with the departed, and do vse them so in all points that they be taken many times for the liuing persons in deede, of such as be ignorant of their deathes, offring their right handes for acquaintance, and this false

bode

hode and erroniouse sight cannot be perceyued, before the spirite it selfe banisheth out of sight and consumeth away: being required of their friendes and familiars to come home, and to see their friends agayne, with greate sighes and weepinge they answer that they muste go to Hecla the mountayne, and so sodenlye they banishe out of sight.

Of the countrie called Laponia.

IN Laponia the people be of a meane stature, but they haue suche agilitie of body that beinge gyrded and prepared with a sheafe of arrowes and bow, they will sodenlye passe throughe an houpe or circle, whose diameter is but halfe a yearde. They be taught the art of shoting from their childhode, and a Boye there shall haue no meate before he can touche his marke with his arrowe. When the Sonne goeth downe after the Equinox in September, they haue one continuall night for three monethes, almost al whiche tyme they haue no other light, but as it were a twiter light, & when the Sonn com-

night 3 months long

commeth to them before the Equinox in Marche, they celebrate that daye as a festiuall daye with much solempnitie.

VVhales.

Iseland whales

There be great Whales as big as hylles almost nighe vnto Iselande which are sometimes openly seene and those will drowne and ouerthrowe shyps, except they be made a feard with the sound of trompets, and drums, or except some round & empty vessels be caste vnto them, wherwith they may play and sporte theym, because they are delited in playing with such thinges. Somtimes manye caste their anchors vppon whales backes thinking them to be some iles, & so become in greate daunger. Manye in Iselande of the bones and ribbes of suche monstrous whales, make postes & spars for the building of their houses.

Munster sayth this a goode remedye against such daungerous whales, to take that which the Apothecaries call Castoreum, and temper it with water, & caste it into the sea, for by this as by a poyson they

they are vtterlye driuen and banished to the bottome of the Sea.

¶ How a marueilouse horrible dragon was destroyed in Polonia.

IN Graccouia a cittie of Polony, ther was a meruaylous horrible and huge Dragon, which consumed and deuoured all things, and was the cause of greate damages, for when hee came oute of his denne vnder the mountayne, hee vsed rape and snatch all kinde of cattell, and men wandring vncircumspectly, deuouring them with his horrible iawes. Gracchus being very sad and lamenting this matter, commaunded three seuerall bodies to be cast vnto him euery day: for beinge contented with those hee would looke for no more. The whiche thinge although it was greuous, yet he perswaded, that three eyther of Sheepe or of some other cattell should bee offered him euery day, wherein brimstone and some fyery powder or deuise of flame, should be included, hidden, and mingled wythe waxe, and pitch priuelye, for so that beast

and dragon being prouoked with naeural gredines, or with a rapacious sammine and hunger, deuouring without respect or choyse the offered praye, by little and little was weakened and extinguished. The lyke example is read, in Daniell the prophete.

A straunge historie of a king deuoured of Myce.

cursing punished Deuoured by mice fol. 129. ib

There was in Polony a king named Pompilius who was wonte in all his execrations and curses to say, I pray God the Myce maye deuoure me, truelye with euill lucke and forspeaking euil to himselfe and to his, for the Myce deuoured his sonne, who was also called Pompilius after his father. This sonne after the death of his father beinge left in his childehood, his meles administred and gouerned the kingdome, vntill he came to mans yeares and was maried, then sodenly as he was in the middeste of his feastes, ouercharged with wine, being adorned with coronets and garlands, dawbed with his ointments, oppressed

luxuri

luxury and surfetting, a greate number of myce comminge from the carcases of his vncles did inuade him, the whiche he and his wife the queene did destroy: but they came forth so fast, & in suche a multitude, assaulted and set vpon this tirant in his banquets, and his wife & his children with moste cruell gnawinges & bytinges, so that a great band of souldiers and harnised men could not driue theym away, because mans helpe being defatygate and made werye, yet the myce remained strong without anye werynes bothe daye and night. There was therfore, deuised and built burning and hot fornaces and ouens, and in the middest of thē thys Pompilius was placed with his wyfe & children, but the myce came thither also passing through flames of fyre, not ceasing to gnaw and consume this paricide: at the length was deuised another meanes, by another element. This Pompilius a murderer of his owne vncles, was conueyed in ships, with his children and family into the middest of a depe water, and yet the myce moste earnestlie without ceasing folowed him, and did gnaw and

byte both those that were caryed awaye,
and their ships, insomuch that the water
entringe in at the holes gnawen by the
Myce, did threaten & signifye daunger of
drowninge, and therfore the shipmen fea-
ringe suffocation in the water and drow-
ninge, brought the ship to the bancke on
the land, where another greate armye of
myce meeting with the other, did moore
vehemently vexe him than the first: these
thinges being openly seene and knowen,
they that afore was defenders of him and
his children, perceiuing this to be Gods
punishment and reuenging fled away.
Now Pompilius being without al suche
as might comfort and helpe him, went
into an highe tower in Crusnicza where
the Myce climing vp, with moste swifte
course, did consume and deuoure his two
sonnes, his wife and the flagitiouse bodye
of Pompilius. Beholde and marke, ther
is no counsell or power can take place a-
gainst God the Lorde of all: little small
vermine, weake and timerous myce did
miserablye destroy Pompilius, as Lyce
being a very litle and small vermin, and
of lesser force then Myce did bring to ru-
ine

pne and destruction Arnolphus the Emperour, eating and wasting his flesh, hys mary, and guttes, so that the phisicians coulde doo no good at all, the whole substance of the body being so eaten, ỳ there was nothing but gristles, and onely bones leste.

An empe rour eaté vvith lice.

A Beare seking for hony, was the cause of deliuering a man out of an hollow tree.

IN Moscouia there is founde greate store of honye in holow trees, and that which is olde honye, is leste and forsaken of the Bees, so that in the stockes of merueylous great trees, the diligent serchers maye fynde wonderfull plentie of hony combes. Demetrius, sent as Embassadoure to Rome, declared there before a company of learned men that a yeare or two before he came out of his coutrye to Rome, a poore countryman beinge a Fermar in the next village by him serched the woods and trees for the gayne, and profite of honnye, and espyinge at the length a very great hollowe tree, clymed

up

vp into the top of it, and lept downe into the hollownes, so that he suncke and dyd sticke fast in a great heape of bouye euen to the breast and throat almost, and so remayned faste in that sweete poyson that all hope of anye deliueraunce was cleane gone, when he had continued two dayes and fed and maintayned his lyfe onely by bonye, consideringe that with himselfe ỳ he was now so restraynt from the libertie and healpe of his handes and feete, ỳ with them he could make no shifte to get out, and if he should crye oute with open mouth and full voyce, that this could nothing preuaile in such a solitude and vast place of wood and Trees, because it was not possible that the sound of his voyce & crye, could go far out of that holow tree, so that it might come to the eares of trauelers and passers by, all these thinges, when hee had deliberated in his mynde, now destitute of al helpe and consolatiõ, he began vtterly to dispayre: and yet by a merueylous and incredible chaunce, hee escaped, being deliuered and drawen out by the benefite of a great Beare, when ỳ by chaunce this Beare verye desyrous & fear-

searching for hony, most hastely scaled ỳ tre, & let her selfe down into ỳ holownes therof, with her hinder feete first downward after mans fashiõ, about ỳ reyns & loynes of the which beast, the man claspinge and taking fast hold, moued and stirred the said Beare to leape out, and violently to enforce hir selfe out of the tree, beinge vrged so to do for verye sodeyne feare, and for the straunge handling and holding about her, and also thrughe the great outcries and noyses that he made. And thus the beare by violence deliuered herselfe and the man also, from the hollow tree, and from great feare.

Of Beares.

IN the countrye of Muscouia there is great plentie of beares, seking & prayinge euery where for hony and Bees, not altogether for the filling of their bellies, but also for the helping of their eye sight, for their eyes waxe dim and yll often times, for the which cause they do especially desyre the hony combes, and that their mouthes stinge and wounded of

Bees

bees might ease the heauines of their he-
des in bleding. The heaue in Beares is
very weake the whiche in Lyons contra-
rye wise is mosse strong. And therefore
when necessitie vrgethe that they muste
nedes tumble from some high rocke they
tumble and rolle downe, with their head
couered betwene their clawes, and ofter
tymes by dusses and knockes, in grauell
and sand, they are almost exanimate and
without lyfe. They scale trees backward
They moleft and vere Bulles, with thrir
clawes hanging aboute their mouthes &
hornes. A Beare bringeth forthe yonge
accordinge to Plinye, after thirtie dayes
past and that commonly fyue. The yong
Beare at the first comming forthe as yt
were a whyte piece of flesshe withe oute
fourme or shape, some what bigger then
a mouse, it is without eyes, or heare, only
nayles and clawes do appeare outward.
But the shee Beare neuer leaueth lyck-
yng this rude and disformed yong flesshe,
vntill by litle and litle, she bringeth it to
some forme and shape: when shee goeth
to the denne, that she hath chosen for her
she commeth creping with her belly vp

ward

warde leaste the place mighte bee espied through her steps, and there she being with yong, remayneth fourtene days without any motion as Aristotle saythe. But without meat, she continueth 40 dayes, onelye being sustayned withe the lickinge of her left foote, then after this when shee chaunceth vpon any meat or foode, shee is filled beyonde measure, and this satietie is helped by vomittinge with eatinge of antes, the yong for fourtene dayes space is oppressed with such heauines in sleepe that they cannot be awaked or stirred vp from their drowsy heauines neither with pricking nor with wounding, and in this meane space of sleepinge, they waxe fatte meruaylously, after fourtene dayes space they awake from sleepe, and begin to lick their former pawes, and so liue they for a tyme, and it is not manifeste with what kynde of meate they should liue vntill the spring tyme, but then they begin to run abroade, and feede of the yong springes & trees, and softe tender herbes, meete for their mouthes. In this countrie of Moscouia, ther is great store of the best furs and skinnes, and that is their chiefe marchandyze

chaūpdize in that countree.

Licurgus.

Licurgus was a notable philosopher of Sparta in Greece, who erected a ciuill estate of the cittie with his noble institutes and lawes, whereas before times of al the Grecians, the Lacedemonians were worst nurtered. Licurgus taking the matter boldly in hand, did abrogate al their lawes, institutes and old ryes of liuyng, and did erect a greate deale more ciuill ordinaunces and more cōmendable. Firste there was xxviii segniors elected, which should prouide that the popular estate shuld not grow out of frame altogether, and also that they which had the rule, should not go about any tyrany. He tooke away vtterly all vse of golde, & siluer, and brought in mony of Iron, and then was all occasion of felonye and stealing taken away. The yron where of hee made his mony, being as red as fyre, hee put out in vineger, that it might be mete for nothing afterward through his softenes. He cast oute of the cittie all artes as

vnpro-

profitable for that purpose, & yet most part of artificers, when the vse of Golde was taken away departed from thence of their owne accordes, seing that yron money was not in vse amongest other nacions Then that he might the better take away all luxury and ryoting out of the citie, he appointed common meetings at bankets and feastes, that poore and riche indifferently might meete together at their feastes, and feede all vpon the same kinde of bāket. Hereby there was inflamed great anger of those that were welthy & mighty, and they falling vpon Licurgus with great force, caused him to lose one of hys eyes with the blow of a staffe. Wherefore a law was made that the Lacedemonians should no more enter into their feastes with a staffe. Euery one gaue yerly to this feast, one bushell of flower, viii. gallons of wine, fiue pound of cheese, fiue pounde and a halfe of figs. Children dyd frequent this as a schole or exercyse of all temperancie and ciuill discipline, there they did learne to accustome themselues with ciuill talkes, and to vse honest pastymes, and to iest and be merye without

knauery

knauery. Their virgines were exercised with running, wrestling, barriers, comely mouing, and gesture, with quaytinge, casting of the bowle, hamer, or such like, so that idelnes and effeminate delicatnes taken away, they waxed the stronger to tolerate and suffer the payne of childbearing. Children after they were seuen yeares of age, had their exercises with their equalles, and of necessitie did learne letters, they were notted and shorne to the very skinne, they wente barefoote at xii. yeares of age, they might put on one cote after the countrye fashion, they neyther knew bathes nor cõtacions, they toke their rest in beds made with redes, they might go to the feastes of their elders, & betters, and there if they did steale anye thinge and were taken w the theke, they were corrected with whips, not because it was vnlawfull to steale, but because they did it not priuely ynough with craft and subtilitie. Licurgus remouing all superstition, permitted the deade bodies to be buryed in the Cittie, and also to haue their monumentes about the temples. It was not lawfull to ingraue or wright

the

the name of the man or woman vpon any Graue, but such as dyed manfully in war. The time of lamentaciõ for the dead was prescribed aboute xi. dayes. It was not lawfull for cittizens to make peregrinations for fear they should bring in strãge manners into the cittie. But those why che came from strange countries thither except they were profitable and meete for the common wealthe, were excluded the cittie leaste that forreyn nations mighte taste of the Lacedemonian discipline. Licurgus would not suffer yong men to vse one vesture all the whole yeare, nor any to be more decked then another, nor to haue more delicate bankets thẽ others Hee cõmaunded all thinges to be bought not for mony, but for eschaunge and recõpence of wares. He cõmaunded also children towarde xviii yeares of Age, to bee brought into the field & not into the market place or iudgemente haule, that they might passe ouer the first yeres not in luxury but in all kinde of labour and payns, they must not lay any thing vnder theym for to sleepe the easyer. And their liues they were driuen to passe without ease &

Peregrinations.

to come into the Cittie before they were
men in deede: Maydes hee would have
to be maryed without anye dower, or re-
wardes geuen by their parentes. That
wiues might not be chosen for mony sake
and that the husbandes should kepe their
wiues more straitly because they should
receiue nothing in mariage with them.
Hee would haue the greatest honour and
reuerence to begeuen to olde aged men,
not to rich and noble men, hee graunted
vnto kinges the power of the warres, to
Magistrates iudgements and yearly suc-
cession, to the Senate the custodye of the
Lawes: to the people the election of the
Senate, or to create what officers they
would. These lawes and newe institutes
because they seemed hard and straighte in
comparison of their loose customes and
lawes before vsed, hee fayned Apollo of
Delphos to be the author of them & that
he had them from thence. At the laste to
geeue eternitie and perpetuitie to hys
lawes, he bound the whole cittie with an
othe that they shoulde chaunge none of
those thinges which he had enacted & pre-
scribed before that he did returne again
saying

saying, that he would go to the oracle at Delphos to aske counsayle what might be chaunged or added to his lawes. He tooke his iourney to the yle of Crete, and there liued in banishment. Hee commaunded also dying that his bones should be cast into the sea least that the Lacedemonians if they were brought to Sparta should thinke theym selues absolued and discharged of their othe, that they made for the not chaunging of his lawes.

The ceremonies of the burialles, of the kinges of Lacedemonia.

THe Kinges of Sparta when they be dead, knights and pursuantes declares ꝑ death of ꝑ prince, throughout all the wholle countrye, the women going round about the cittie do beat and ring upon basons and pottes. And when this chaunceth it is mete that out of euery house, two whiche are free, the male one, the female the other, should make a showe of lamentation and mourninge, & for the not doing therof great punishmẽt is appointed, and the lamenting and cry

inge

ying out with miserable outcries, say that the last king euer was the best, wh at soeuer king perisheth in warre, when they haue set forth his picture and image, they bring it into a bed very faire & wel made and they consume ten dayes in the funerralles of him. and there is no meeting nor assemble of magistrates, but continuall weeping and lamentation, & in this they agre with the Persians that when þ king is dead he that succeedeth, discharged frō all dets whosoeuer oweth any thing to þ king or to the cōmon wealth. Amongest the Persians hee that was created kinge did remit to euery cittie the tribute why the was due.

þ same K of þ persians discharged debt

The Lawes of Draco.

ALL the Lawes which Draco made appointed death almost for a punishment to euery offence. Hee made a law þ they which were cōuict of idlenes and slothfulnes, should lose their liues. In like manner that they which stole herbes or fruite oute of other mens grounds, that they should dye for it. The same

same law of paracides. Wherupon Demades was wonte to saye that the lawes of Draco were written wythe bloud and not with yncke.

The lawes of Solon.

SOlon made a lawe that those whiche were condemned of paracide, and of affected tyrannye, should neuer be receyued into any office, and not only these be excluded from all kinde of dignitie but such also as wolde followe neyther parte when any tumulte or sedition were in the Cittie, thinking it to be the part of an yll Cittizen when hee had prouided well for his owne safetye, to haue care or respecte of common affayres. This also was a straunge decree of his making, that such women as had husbandes nothing meete for venereous acts, should take one who they would chose, of their husbands kinsfolkes without daunger. Hee forbad lamentacion & mourning in another mans funerall, and that the sonne shoulde not geue any help or refreshing to his father if so be ỳ he caused him not to be brought

vpon some arte necessary for ꝑ vse of like,
and that there should be no care betwixt
the parentes and therm that were borne
baskardes, and in vnlawfull matrimony.
For he that doth not kepe himselfe chaste
from the company of harlots, doth plain-
lye declare that he hath no care of the pro
creacio of children, but of libidinouse plea
sures, and dooth deprive himselfe of his
iust rewarde. He would haue a common
adulterer taken in adulterye to be slayne
scot free and without any daunger. Who
soeuer did violently misuse any maydes,
or virgins, he would haue them mulcted
or amersed with ten grotes, the whyche
was a great somme of mony of his reyne.
Who soeuer had brought a wolfe by him
vnercome, should haue fiue grotes to be
gathered of the comminalty, & if it were
a she wolfe, he should haue but ons grote.
It was a custome amongest the Athenie-
ans, to persecute that beast which was as
wel hurtefull to their cattell as to their
fieldes. He commaunded that the children
of those which perished in warre, should
be brought vp and taught of the common
charge, wherewith many being incoura-

ged,

ged, did stoutly and mankully fight in battayle. He would also that whosoeuer lost his eyes in battayle, should be brought vp and kept of commō charges. He made a Lawe also that hee should not haue the wardeship of the childe, to whome the inheritaunce might come after the deathe of the childe. And that whosoeuer thrust out another mans eye, that he should lose both his owne for it. Another law of his was, that no man should take away that which he layde not there, and if any did ꝑ contrary, it should be iudged a capital offence. If the Prince were taken or found drunken, that hee shoulde dye for it. Hee permitted hony and waxe to be caryed into other countries. Hee thought no man meete to be free of a cittie, but the craftsman which came with his whoell familye to Athens or els was banished from his owne countrye.

Of the warrs and maners of the Turkes.

THe Turkes haue a meruaylous celeritie in doinge, a constancye in paungers and obseruation of the

empyre. They will swym ouer very depe and daungerouse waters, they passe ouer straunge hilles, and being commaunded they go through thicke and thin headlõg hauing no regard of their liues, but of þ empyre. Moste apte and readye to suffer fasting and watching. There is no seditiõ amongest them, no tumulte. They vse horrible sounds and not outcries in warr, in their tentes in the night tyme, there is such diligent silence, that they had rather suffer their prisonners to escape, then to moue any tumulte. The Turkes of all kinde of people, are said at these dayes to vse most lawfull fighting, so that it is no meruayle why their common wealth cõtinueth so long, and encreaseth so muche that their nacion is almost inuincible, except they be destroyed by some plague or pestilence, or ciuil discord. The souldiers haue an honest kinde of apparel. In their saddles, and bridels, there is no curiouse superfluitie. No man goeth armed but in the tyme of warre. Their weapons are brought after them in burdens, they vse no banners nor standerds, but in the tops of their Iauelins they haue certayn tyre-

ades

ades of diuers colours hanging wherby one captayne is knowen from an other. They vse the drumme & the fluite to call and moue them to fight. They prayse for their souldiers in euerye congregation & solempne meeting, but rather for such as haue dyed for their country, calling them happye and blessed, that they dyed not at home in the lamentacion of their wiues, and children, but abroade amongest their enimies weapons, and terrible noyses. They wrighte and describe the victories of their auncestours, they sing and extoll them being written, for they thinke their souldiers myndes to be muche encouraged by these meanes. They do so abhorre pictures and engraued images, that vpō such causes they call the christians idolaters. They haue no bells, nor yet do suffer the christians abiding amongest them to haue bells, They neuer play for mony or any other thing, but such as be founde playing be greuously flaunders in euerye mans mouth. No man of what state or degre soeuer hee bee, despyseth to sit on a benche, but they lye downe and sit on the earthe lyke children, with a very comlye

folding of their garments vnder them.
The table wheron they feede for the moste part is prepared of an oxe hide, or an hartes skinne, vndressed and rough with heare still, hauing the roundnes of foure or fyue hand bredthes. No man entreth into any house, church, or other place wherin they muste sit, vnlesse his shoes be of, because it is accounted an vnhoneste and vndecent pointe for anye man to sit withe his shoes on his feete, and therefore they vse a kinde of shoes, that may easly be put on and of. The place wher they sit eyther at home or in the Churches, is strewed & couered either with tapestrye clothes, or broade clothe or rushes, and sometymes for the moysture and vncleanes of ỳ place they haue bourdes and tables.
The garments bothe of men and women are large and longe ynoughe open in the former parte. They haue greate care in emptying the belly and making wyne, ỳ they tourne not their faces towardes the South, which way they are always wõt to loke prayinge. They take also greate hede least any man should see their filthynes in discharging nature. They abstey from

from wine as their lawes doth cõmaund them because it is a prouoker of al vncleanesse & vyce, and yet maye they lawfullye eate grapes. They abstayne also from swynes bloud and flesh, and from al flesh that dyeth of the murrayne. All other meates they do eate.

Howe the Turkes do beleeue and howe they worship God.

The Turkes confesse one God whiche hath none lyke or equall to him whose faithfull Prophete they accompte Mahumet. Fyue tymes a daye they pray with their faces tourned into ỹ South, and before they do this, they prouide that they haue a most perfect cleanes of body, in euerye parte: handes, armes, mouth, eares, nosethyrls, eyes, heares, washing their feete most decentlye, espetially after carnall copulation, and natural euacuatiõ, except they haue bene sick or trauayling abroade. If they want water to do this, which is seldome seene, because in euery cittie, they haue bathes cõtinually flowing, then they wype and rub

them otherwise. Euery yeare they faste a whol moneth and a weke moste straightlye, in the daye tyme neyther eatinge nor drinking any thing, nor yet hauinge anye coniunction withe women, but after the Sonne set vntill the Sonne rising ẏ next day, they fyll them selues with meate, & drinke, and venereouse pleasures, in the ende of this solemne feast, they celebrate the feast called the Pasch in remẽbrance of Abrahams Ramme whiche appeared in steede of his Sonne at the sacrifice, & of a certayne night wherein they suppose the Alcoran was geuen from heauen.

Their priestes do not much differ from ẏ laytie, nor their churches from common houses. It is sufficient to knowe ẏ booke which is called Alcoran, and such thinges as appertayne to prayer & obseruãce of the Lawe. They lacke not their readinges and studies of artes and sciences. They haue no care of churches nor soules departed. They haue no sacraments nor obseruation of reliques, holy vessells nor alters, but they are attente and diligent in loking to their children, their wiues & familye, to tillage of the ground, to mar-

chandize

chandize, to hunting, and like exercises, wherwith lyfe is mainteyned. They bee free from seruitute and exactions, these priestes be honored of euery body as men that knowes the ceremonies of the lawes haue the gouernment of churches, & can instruct others. They haue many scholes and places of exercise, wherin such polyticke Lawes are taughte, as haue beene made by their princes for the administracion of the common wealthe, and defence of the countrye, wherin they that profite some of them are made rulers in ecclesiasticall matters, and some be seculier magistrates, there be also in that sect many and diuers religious sorts, wherof some liuing in woods, and solitude vtterly refuse the company of men, some keepinge hospitalitie in cities, do relerue the poore straungers with hospitalitie, if they haue not to refreshe them selues with all, for they themselues also liues of beggings & almes, many of them wandringe aboute cities cary good and alwayes freshe water in certayne bottles, of the which they geue to euerye one demaundinge for the same, frely and gladly, for the which dutifull

free from tax.

honored of all

Scholes

keep hospitality

liue by begging

skull good will and worke of mercie, if a-
ny thing be geuen they take it, they coue-
nothing, but they make so great a shewe
and ostentacion of religion both in their
deedes and sayings, and also in their ma-
ners and gesture, that they rather seeme
aungels then men, such is the disceite in
mens eyes. The Turkes ceasse from all
labour on the Fryday, and keepe it withe
as much religion and deuocion, as we do
the Sonday. But the Iewes do meruay-
louslye obserue the Saturday. In euerye
Cittie there is one pryncipall Churche,
wherin they meete together after noone
euery body, & after their prayers solemp-
lye done, they haue a sermon. They haue
large and sumptuouse temples, whyche
are called in their tongue Meschit, wher
in they haue no Images at all, but it is
found writtен euery where. There is no
God but one and Mahumet his prophet
one creator and the pryophets equall. And
also There is none so strong as God.
There be in their churches a great num-
ber of burning lampes with oyle. All the
churche is white, the pauement is layde
with mats and other thinges, and about
many

many clothes of tapestrye, and Arras be hanged. There is a great turret about ꝯ churche, on the top wherof their minister when seruice tyme is, standethe and puttinge his fingers in his Eares, withe an highe voyce in his owne tongue, he repeteth these woydes thrise. One true God. when this crie is harde, the nobles and ꝯ meaner sorte commeth to the temple, only intent to deuocion, & the minister prayeth with them, and that he ought to doe fower tymes betwene daye and nighte by his office, & they which come to the prayers, ought to wash their handes and fete and secret parts. They must put of their shoes, and leaue them before the churche gate, and thus some enter barefote into ꝯ churche, and some withe very cleane and fayre shoes. The women sit together in a secrete place from the men, so that ꝯ men may neyther see theym nor heare theym, albeit they come not so often to ꝯ church. In their prayers they cruciate and afflict their bodies merueylously with continual agitation and vociferations, so that often times they sowne and faynt in mynde and strength. They thinke it an horrible

thinge and moste wicked, that a christian man shuld be present at their ceremonies and Sacrifices, hauinge this Opinion that their Temples are contuminate and defyled of vncleane and vnwasshen men, their minister getteth him vnto the pulpit, and there about two howers, her preacheth. & when his sermon is don, ii. children ascend thither which singe their prayers sweetlye, after this the minister beginneth with all the people to sing in a low voyce, bendinge his bodye on everye side, but his wordes are nothing but these There is but one God. They kepe thursday also as a festiuall day, albeit the Friday is most deuoutly and most religiously halowed of them, because they haue an opinion amongeste theym that Mahumet was borne vpon the Fryday.

The opinion of the Turkes vppon the worlde to come.

The Turkes attribute so muche to Mahumet and his lawes that thei assuredly promise euerlasting happines to such as kepe their lawes, that is

to

to say a paradise of pleasures, a gardeyne hauing most pleasaunt and swete waters set in a pure and temperate ayre, wherein they should haue whatsoeuer they wold, as all kinde of deintye dishes for satietie, silke and purple apparell, yong and beautifull maydes, at their owne wil and pleasure, with golden and siluer plate, & Angels serving and ministring vnto theym, like Butlers bringinge milke in golden plates, and red wine abundantly in siluer cups. Contrarye wise to those þ breake these lawes, they threaten the daunger of hell and euerlasting destruction. This also they beleue, that how great offences soeuer a man hath committed, if he will beleue onely in God and Mahumet whē he dyeth, he shall be safe and happyē.

Some of their religion haue this opinio that the lawe profiteth nothinge, but the grace of God wherby a man must be saued, which without merit or law is sufficient to get saluacion. There be some as it were successors of the prophets, and fathers, alledging and affirming the traditions of the elders, which teach that men by merit may be saued without the lawe

and

TURKES paradise

saued by grace

or merit

and Gods grace, so that they be earneste in prayers, in watching and meditacions There be others agayn that affirme euery man to be saued in the law that is geuen of God, because those Lawes are equally good to those that keepe them, and one ought not to be preferred before another. So you may se where Christ is not how inconstant myndes wauer in diuers errors, the which thing also may appear amongest some christians, as such as seke for saluation of any other then of the Sauioure onelye.

Of the Fastinge and Meates of the Turkes.

Turkes fasts

THe Turkes are wonte to faste one moneth and one weke euery yere, but they do not alwayes keepe one prefixed tyme, for if this yeare they faste in Januarye, the next yeare they will put it in Februarye, the third in Marche, and so diuerly of the rest, and when they doe faste, they taste and eate nothinge all the whole day not so much as bread or water but when starres appeare it is lawfull for them

them to eate all thinges, sauinge thinges which are suffocate and swynes flesshe. They haue vineyardes the fruite and commoditie wherof they vse diuerslye. The Christians make wine, and the Turkes do so prepare honye & raysons, that they appeare alwayes freshe both in taste and sight, they haue three maner of drinkes, the first of Sugar or hony mixte with water. The seconde of raysons sod in water the stones cast away, and then rose water is adued vnto them, and a little of the best hony. The third is made of wine wel sodden, and representeth a kynde of honnye both in tast and sighte, this is tempered withe water and geeuen to seruaunts to drinke. When they should eat any thing they strewe their floores and groundes with matts and other thinges, then they lay carpets and tapestrye worke or cushines, and some sit downe vpon the naked earth, their table is of some skinne, as I saide before, it is drawē at large and shit together again as a purse, they sitte not downe after oure manner, nor yet as the people of olde were wonte to do leaninge on their elbowes, but with their feet fol-

ded

ded togeather in the formes of this letter.

They crave a blessing on their food

X. Like vnto the maner of brothers, and before they take take any meat, they haue their prayers or thankes geuinge. They eate gredelye and haskelye with great violente, but al their wiues keepeth themselues in secret. Those whiche are captiue women neuer go abrode, nor can get licence, but with other Turkishe women when they go to washe them in bathes, or in any other place out of the citie for recreation sake into gardens or vineyardes, but alwayes keepe home at their worke, and it is not lawfull for other women to be conuersant with their captiues

Of the circumcision of the Turkes.

The Turkes take circumcision not in the eyght daye after the maner of the Iewes, but assone as the childe is paste seuen or eyght yeares, and can speake the tongue well, the whiche thinge is a mistery with them, for many des of confession whiche are required before circumcision, and the childe for this is not brought into the Temple, but is

Circumcised after 7 or 8 yeares old

circumcised

circumcised at home in his parents house There be assembled at this notable feast al their frendes, and commonly amongst the richer sort, they kil an Oxe and therin they include and put in a Sheepe exenterate and readye dressed, in the whiche Sheepe there is a Hen, in the which hen there is an Egge, which are all rosted together for the solempnitie of that daye, then at supper time in their banquet the child which must be circumcised is brought in, whose yearde and priuie member the phisician openeth and apprehendethe the folded skinn with a fine payre of pinsons, then to take al feare from the childe, hee saith that he will make the circumcision the next day, and whilest hee vseth those wordes, he sodeynlye cutteth the prepuce whiche is the skin that couereth the head of the yearde, layinge a little salt on the wound. They do not geue names to their children in the day of circumcision, but in the day of their nattuitie, after thre days space he that is circumcised, is led withe great pompe vnto the bath, when he commeth home agayne, he is led throughout all the gestes whiche offer vnto him their

prepared gifts, some geue silke garmẽts
some siluer cups, others present him mo
nye or horses. If any christian man of his
owne accorde confessing Mahumet, wyll
suffer himselfe to be circumcised, whych
thing chaunceth often times for the gre
uous exaction and burden of the tribute,
such one is led throughout all the stretes
and lanes of the cittie, with greate hono
and triumphe of the people, for ioye play
inge on the drummes, and to him manye
giftes are presented, and afterward he is
made free from their payment and tribut
Yet the Turkes compel no man to the de
nial of his religion, although they be cõ
maunded in the booke of Alcoran to ex
pulse the aduersaries and gainsayers,
wherof it commeth to passe that so many
and diuerse sectes of people are found a
mongest the Turkes, al whiche do reuer
rence and honour God after their peculi
er rites and customes. Their priestes do
little differ from the laitie, and ther is no
great learning to be required in them, it
is ynoughe if they can reade the booke of
Alcoran, but those which can interpret
the booke according to the texte, are este
med al

med as most cunning, because Mahumet gaue his precepts not in the vulgar turkishe tonge, but in the Arabicall tonge, & they thinke it a wicked & vnlawful thing to haue them interpreted or set forthe in the vulgar tongue, these ministers haue their stipende and rewarde of the prince for their paynes, they haue wiues and apparell euen as secular men, if the stipend be not sufficient for the multitude & number of their children, then may they practise and vse al maner of artes, crafts and trades that other men doe, but yet they are free from exactions, and other impositions, and are greatly esteemed of the cõmon sorte. They haue diuers liuing solitarye like vnto monkes, which vnder the colour of religion, inhabite the woodes & desert places, vtterly renouncinge mens company, and som of them haue nothing of their owne, but they go almoste naked sauing that their priuy partes be couered with Sheepe skinnes, they traueyle and wander through oute countries askinge almes as well of the Christians as of the Turkes. Some of theym goe seldome abroade, but continue in temples hauinge

in the corners of churches litle cottages, their heades vncouered, their feete without shoes, their bodies without garmēts bearing nothing about thē but one shirt, they fast many dayes and praye that God would reueale vnto them things to com, and the prince of the Turkes is wonte to aske counsell of them when soeuer he goeth about any warres.

King asketh counsell of in case of war

What execution of Iustice the Turkes haue, what kinde of mariages, what maner of apparell, and liuinge.

The Turkes do execute iustice most exquisitely, for, hee that is giltie of slaughter or bloudshed, is alwayes punished with like vexation and torment. He that is taken withe a woman in adultrye, is stoned to death without mercy or tarying. There is also a punishmente appointed for those whiche are taken in fornication, for who so euer is apprehended for it, he must suffer eight hundred lashes with a whip: a thieke for the first and second tyme, is so manye times scourged also, but if he be taken the third tyme he

punish. of Murder

Adultry

fornicati on

theft

loseth

loseth his hand, at the fowerth tyme hys foote. Hee that doth any damage to anye bodye, is compelled to make satisfaction accordyng to the estimate of the losse. They admit no witnesses but very mete and allowable persons, and such as may be beleued without anye other. It is not lawfull for anye man that is of ful age to lyue out of matrimonye, they may be maryed to foure lawfull wiues & those whosoeuer they wil chose except their mother and sisters, hauing no respect at all to the propinquitie of bloud, they maye haue as many illegitimate and vnlawfull wiues as they please and bee able to keepe, the children both of lawefull and vnlawefull wiues are equally heyres in their fathers goodes, so that they obserue this order ỹ two daughters shall but matche and bee equall with one sonne. They kepe not .ii. or moore wiues in one house or in one cittie for feare of often contention and vnquietinge, but in euery cittie they keepe one, the husbandes haue this libertie to putte them away thre times and to take theim agayne thyse, those wiues which are put away may if it please them continue and

Fol. 43.
woman
habit

abyde with such men as receiueth them.
The women are very decent and honeste
in their apparell, they vse on their heads
a kinde of linnen like vnto youg damsels,
and they haue veyles ouer the same the
folding wherof is so decent, that the topp
of it hangeth ouer the left or righte side,
wherwith if they goe from home or come
into their husbãds sight they may quick-
lye couer all their face sauing the eyes, ỳ
woman may neuer be sene in the compa-
ny of men, nor to go to market nor to bye
or sell anye thinge, in the churches they
haue their places seperate from the men
so closely that no man may peepe into thẽ
nor by any meanes enter into theim, and
yet it is not lawfull for euerye woman to
enter in thither, but for noble mẽs wiues
and neuer els but on Friday at xii. of the
clocke onely, they vse their prayers, the
which is a solempne time with them, the
talkinge of man and woman together o-
penly is so rare and against common rule
come, that if you should tary a whole ye-
are with thẽ, you could scantly se it once.
It is thought a monstrous thinge that a
man should openly talke with a woman,

or

ryde in the company of any. They that are maried together do neuer vse any wãton toys in the sight of others, they neuer brawle nor chide, because the men do neuer omit their grauitie towards women nor wiues, their reuerence towards their husbands: great Lordes that cannot alwayes be wt their wiues, haue Eunuches deputed to the custody of them, which do so diligently obserue, marke and watche them, that it is vnpossible for anye other then their husbandes to speake with thẽ, or for theym to do amisse and otherwyse then wel. They contract mariage without any othe, they take no sommes of monye with their wiues, but are almoste enforced to bye theim, contrarye to the Romaines fashion, where the sonne in Lawe was wont to be bought and not the sonns wife. The wife hathe no ornamente nor decking vpon her body but that she is driuen to gette of her father. A cause of deuorce with them is eyther barrennes, or intollerable manners, their iudge is pryuie to these things. The women vse most simple apparell shewinge no kinde of excesse in the worlde, they neuer come with

open face into the sight of their husbands or other men. The Turkes detest oure hose and great breches, with their Cod-pieces because they do to liuely expresse and shewe the priuie partes. Their heads be couered with linnen, hauing a top like vnto a turret, and commeth neare vnto a pyramidate forme. They vse bread not of the worst sort, both blacke & white bread sauing they cast a certayne kynde of seede vpon newe bread, which bringeth a great plesantnes in eating. They haue diuers artificious wais in preparing meates, & varietie of sauces, a solempne kinde of meat with them is a kinde of pottage, made w ryce, so thicke that it can hardelye be deuided with handes, frō fishe they abstayn merueilously, they vse all kinde of flesh sauing swines flesh. There be no cōmon tauerns, nor Innes for gestes and straungers, nor common victualing houses, but in the stretes diuers kindes of meats are to be solde and other thynges necessarie for lyfe. The townesmen cause theyr fieldes to be tylled by theyr seruaunts, and they paye tythe to theyr Emperour and ruler. Crafts men maynt ayn them wyth their

stiences, they that do loue idlenes do perish with famine, they exercise marchandise most diligentlye, they passe and trauel into Asia the lesse, Arabia & Egipte, and they haue their peregrinations also to the Venecians. If they make water, they wash their yardafter it, if they empty e their bellies the make al cleane afterwarde, in like manner doo the women, whom their seruaunts and bond men do follow bearing vessells ful of water, the man seruaunt folowing the maister, & the mayde the mistres. They haue one kinde of Iudge as well Christians as Turkes. And this iudge is bound to minister equallye right to euery body.

Of dame Flora.

THe Lady which ỳ Poets call dame Flora, was a notable and common harlot, who when shee had gotten great riches by common ribaudrie, made the people of Rome her heire, and left a certayne somme of monye, with the pearlye vse where of the daye of her natiuitie should be celebrate in the setting forth of goodly

goodly playes, the which thinge becaus
it seemed detestable to attribute a certain
solempne dignitie to a dishoneste thinge,
they fayned and surmised her to be a god-
desse that had the rule and gouernance of
flowers, and that it was meete she shoulde
be reconciled with cerimonies, ỹ throughe
her helpe fruites and trees myght flozish
and prosper.

Of the Ieate stone.

IN some parte of Englande and Scot-
lande, there is greate store of the beste
kynde of Ieat stone. If any body drin-
keth the powder of this stoone in water,
if the same partie be contaminate with ly
biuiouse actes, the same body out of hand
shal bee enforced to make vrine, and shall
haue no habilitie to kepe it backe. But if
a virgin drinketh of it, there is no power
to make vrine folowe. Munster in the. 2
booke. fol. 45.

Of the Burialles of the Turkes, and of diuerse obseruacions and customes.

When

Turkes burials

When any dyeth amongest the Turkes, they washe his carcasse and couer it in very fair linnen clothes. Afterward they cary the bodye out of the citie into some place, for they thinke it an heynouse thing to burye one in the Temple. Their monkes go before the herse with candels, the priests followe singing vntil they come vnto his sepulture and graue: if it be a poore man that is dead, they gather mouye in euery stret for the laboures and paines of the religiouse, and that they offer vnto him. The frendes of the dead commeth often times to the graue weeping and bewaylinge, & they set the sacrifice of their meates for the dead vpon the monument, as bread flesh chese, egs, milke, and the feast is of nyne dayes space after the manner of the Ethnickes, and all this is eaten for the soule of the dead, of the poore, or ells of the fowles of the ayre, or ants, for thei say it is as acceptable vnto God, to geeue and offer almes to bruit beasts, and fowles neding it as vnto men, when it is offered for the loue of God. There be som that set birds at libertie to flye, which were restraines

and

and shit vp, geuing money accoꝛding to
value of the birdes. Some call vpon to
fishe in the waters foꝛ Gods sake, saying
that they shall get of God a noble reward
foꝛ such bountye and pitie towardes those
that neede it. The Turkes haue also thꝛee
diuers maners of washing them, the first
is a spꝛinckling of all the whole body, w
water, and that this should not be vayne
oꝛ frustrate, they shaue the heares from
euery parte of their bodye, sauing only ye
beardes in men, & the heares vpon womẽ
heads. And yet they washe them very cu-
riously and kembe them often, therfoꝛe
in the moꝛe famouse citties there be baths
which they vse continually. Where there
be no such, they haue som secret place pꝛe-
pared to washe theym in houses that they
might be wel clarified with water befoꝛe
they go out of the house. They haue ano-
ther kinde of washing nothing necessarye
as when they ease nature of superfluities
Foꝛ then in some secrete place they wash
their secret partes, there is none sene stã-
ding oꝛ vpꝛight when he deliuereth Na-
ture of superfluous burdens. The thꝛid
kinde of washing is to purifye the instru-

ments

mentes of senses wherin they wash boothe handes and armes euen to the elbowes, then their mouth, their nosethrils, and al their face. Both men & women do make a scraping of filthye places euery moneth wise or thrise, but especiallye when they frequente the Temples, otherwise they should be burnt as violaters and prophaners of a sacred place. They vse such seueritie in war, that no souldier dareth take away any thing vniustly, for if he doth he shalbe punished withoute mercie.

They haue ordinarie kepers and defenders of those thinges as bee in souldiers wayes, the which are bound to mainteyn the orchardes and gardeynes, with their fruites, about highe wayes, so that they dare not take an apple or any such like, without the lycence of the owner. For if they dyd they should suffer death for it.

Of this writeth one Barthelmewe Giurgeuitus, that was captiue thirteneyeres in Turkie, after this sort. When I was in the Turkes armie in his expedition againste the Persians, I did see a certayne horsemen headed with his horse and seruaunt also, because his horse beinge loose

entered

entered into the fieldes of another man. None of the princes or Dukes possesseth any prouince or cittie, as rightfull enheritance, nor they cannot leaue anye suche thing after their death to their children, or successors withoute the consente of the king and supreme gouernour. But if ani Duke desireth to haue any certayne possessions, it is graunted to him vpon thys condicion, there is a perfect note made of the price, & of the rents, and reuenues of those possessions. The Turke knowethe also how many souldiers may be kept, w that yearly reuenue, and so many souldiers he enioyneth him to kepe, the whiche ought alwayes to be in a readines at euerye commaundement, otherwise ỳ Lorde shall lose his head, if he did not aunswere his duetie and office.

How the Christians taken of the Turke in warre be handled, and tormented, and how they are made fre.

The Emperour of the Turkes whē he maketh his expedicion against ỳ Christians, he hathe alwaies wayting

tinge vpon him a companye of butchers and sellers of Boyes to abhominable vses, who cary with them a great number of long chaynes, in hope of bondmen and captiues, wherein they lincke and bynde fiftie or three score easlye by order. The same men do bye also of suche as haue bo ties or prayes, as many as haue not perished with swoorde, the whiche thinge is permitted them vppon this condicion yf they geue vnto the prince the tẽth or tithe of their bondmen prisoners and captiues The other it is lawful for them to keepe to their owne vse and marchandize, and there is no better nor mooze plenteouse a marte amongest them, then of bondmen. The Emperour doth so seperate the olde men and the youth of both kindes which cõmeth to him in the name of the tenth or tithes, that he selleth theym of ripe age, for the ploughe and husbandrie. Younge maides and yong men hee sendeth awaye to a certain place, to be instructed in certaine artes, that he might vse them afterwarde mooze commodiously, and firste they goe aboute this to make theym denye their christian faith, and then to haue

them

them circumcised, and whē they are once entered into their ceremonies, according to euery mans disposition and wit, hee is appointed either to studye the Lawes of their nacion, or elles to practise feates of war if more strength appeareth in the body than in his wit, they are so instructed in the principles of warlike assayres, that for the weakenes of their strenght, fyrste they vse an easy bowe, afterward as their strength increaseth and they haue more exquisite knoweledge, they haue a more strong bow vntill they be meete for war. There is a maister whiche calleth seuerye vpon daylye exercise, as often as they swarue from the marke so oftētimes are they whipped. Others are made meete and cunninge to fight with staues. But they in whome there is a greater grace of beautiful forme are so māgled that no manlines appeareth in their bodies, they haue bene so abused with great daunger of lyfe, and if they do escape they be mete for nothing els but ministers of moste flagitious voluptuousenes, and when their beauty wareth olde, thei are deputed into the office of Eunuches, to obserue and

kepe

kepe matrones, or ells they are addicted to the custodye of horses or Mules, or to kitchin drudgerie. Maydens that are verye comelye and beautifull, are chosen to be their concubines, those of the meaner sort are geuen to matrones to wait vpon them, where they haue some suche filthye seruices and functions, that they cannot be named with honesty, for they are compelled to folow them with a vessell of water when they go to discharge the bellye, and those partes. Other be kept at maydens workes, as spinning, and bakinge. When the Turks haue gotten any yong prisoners, they vrge theym with threateninges, promisses, and flateringes, that their new bond men wold be circumcised and when any hath admitted that, hee is vsed with a little more humanitie, but al hope of returning again into his country is vtterly taken awaye, and if he once goeth about it, he is in daunger of burning. These because they are thoughte moore stedfast, and lesse geuen to run away, thei are preferred of their Lordes to warlike affayres, their libertie is then dewe vnto theym, when they being vnprofitable for

yeares be rather reiected of their Lordes than dismissed, or ells where their Lorde hath geuen them libertie in warre, for ꝑ daunger of death that he hath escaped by them. Matrimony is permitted vnto thē but their children are taken from theym at the Lordes will, the which causeth the wiser sort to abhorre frō mariages, they vse other extremely that refuse circumcision. They haue a very hard life that haue not learned any art or craft: for such are in great estimation as are cunning craftes men. Wherfore the noble men, the priestes and the learned sort, which passe ouer their liues in quietnes and idlenes, whensoeuer they chaunce into their handes, they are thought moste miserable of all, for the marchaunt seller of them can not abyde when he seeth no profit to come of them nor any good sale to be made.

These go with their feete and head vncouered, and for the most parte with naked bodies, through the snowe, and vpon the stones, both winter and sommer they are enforced to trauayle, and there is no end of these miseries, before that eyther they dye or ells they fynde a foolishe Lorde in

the

the byinge of yll marchandize. No man is so happy of what condicion so euer hee be, or of what age, beautie or arte he bee ỳ they wil lay him, being sicke in his iorney, at anye Inne or lodginge house, for first hee is cõpelled to go w̃ stripes & if he cãnot so do he is set vpõ som pong beast, & there if he cannot syt, he is bounde with his bodye flat euen lyke vnto a packe or a burden, if he dyeth they take awaye hys clothes and cast him into the next ditch or valley for dogs and rauens. They keepe their captiues not onely in chaynes, but also withe gyues vppon their handes, as they leade them, the distance betwene thẽ is about a yearde, least they shoulde one spurne and hurte an other, and this doe they for feare their bondmen hurle stones at them. For where as euerye one that is a cõmon marchant and seller of men, leadeth a great number of bondmen, so that ten of them oftentimes haue fiue hundres in chaynes, they feare the force of suche a great multitude, if their handes shoulde be at libertie to throwe or cast any thing. In the nighte tyme they make their feete sure with chaynes and irons, and lay thẽ

vpon their backes, open to the iniurie of the ayre, the women are vsed with more humanitie, they that are able do go vpon their feet, and they that are lesse able, be caryed vpon ponge cattell, and those that are so weake that they may not suffer the shaking of the horses, or asses, or such like are caryed in hampers and paniers, lyke vnto geese and swannes. The nighte is more heauie vnto theym, for then eyther they are shit vp in strong holds, or els are compelled to suffer the filthy lust of those that haue bought them, and great lamẽtacion is hard in the night time bothe of yong men & yong women, suffring much violence, so that they spare not theym of fiue or seuen yeres of age in this miserie, such is the cruelnes of that filthy nacion, against nature in the rage of voluptuousnes. When the daye commethe they are brought forth into the market as shepe & goates to be solde, when they that would bye them, come, the price is made, if the captiue pleaseth him, all his apparell is cast of, that he might be seene of his maister that shalbe, all his partes and members are vewed, touched, serched and tri-

ed,

ed, if there be anie faulte in his loynes or not, if he pleaseth not the byer, he is reiected againe to the seller, and this is as often done as any doth cheapen or go about to bye, if the byer liketh the bondman, he is caryed away to a moste greuous seruitude, as to be eyther plowman or shepe heard that he might not remember the more greuous sciences. If anye be taken with his wife and childrē, noble men will bye him gladlye, and make him ruler of his vilages, and geeue him charge of his grounds, vineyardes and pastures, but his children must be bondmen, if they persever and continue in christian faith they haue a determinate tyme to serue, ꝑ whiche being paste, they are made free, & yet their childrē except thei be redemed cōtinue in seruitude and bōdage at the will & pleasure of the Lorde.

VVith what burden and exactions the christian Princes are charged and oppressed being ouercome of the Turkes.

When the Turke hath taken anye chriſtian prince, he taketh all theyr goods as wel moueable as vnmoueable as a pray and bootye, hee putteth awaye nobilitie cleane, eſpeciallye of the kinges ſtocke, the clerkes and clergye he killeth not, he ſpoyleth them of all welth and dignitie and maketh them very mockinge ſtockes in beggerie. The Turkes take alſo out of the chriſtian churches all bells, organes, and other inſtruments of muſicke, and after they haue prophaned the churches they conſecrate thē to Mahumet. They leaue poore and ſmall chapples to the chriſtians, where they may do their holye ſeruice, not openlye but in ſilence, the which if they fall by any earthquake, or be ruinouſe by any ſodeyn fyer it is not lawfull to repaire them againe, but through great ſommes of money geuen. They are forbidden to preach or teache the Goſpell, and it is not lawefull for any chriſtian man, to beare anye rule in y common wealthe, nor to beare weapons or vſe like veſture with the Turkes. If anye contumelious wordes be ſpoken of y chriſtian or of Chriſte, he muſt ſuffer it, & holde

holde his peace, but if the Christian speaketh any thing vnreuerently of their religion, he shalbe circumcised againste his will, but if any whisper any thing against Mahumet, he shalbe burnt. The christians geeue the fowerth parte of all their fruite, and commoditie both of the profit of their fieldes and cattell, and also of ye gaynes of their artes, and crafftes, there is another charge also where they pay for euery one in their familye a ducate, and if the parentes be not able to pay, they are compelled to sell their children to seruile offices, other bound in chaynes do begge from doore to doore to get their fees to discharge the exaction, and if they cannot by these meanes pay it, they must be content to suffer perpetuall emprisonment. Those captiues that goe aboute to flye away yf they go into Europe, they haue the easier flighte, seinge that nothinge is to hinder their passage, but certaine waters which are passed ouer easlye, and this doo they most attempte in haruestе tyme, because then they may hide them in the corne and liue therby: in the nighte tyme they take their flight, and in the day time they hide

them selues in woodes and puddles or in the corne, and had rather be deuoured of wolues, and other beastes then to be sent againe to their olde maisters. But they which into Asia take their flight, go first to Hellespont betwixt Callipolis and ỳ two towers which were of olde called Sestos and Abydon, but now they are named Bogazassar the castells of the Sea, mouth, and with them they cary both an axe and ropes to cut downe woode and to bynde them together, wherof they make boates or little ships to passe ouer the sea, carying nothing but salt with them, and in the night time they conuey themselues into the ship in the water. If the winde and the sea fauoreth thē, they passe ouer in thre or four howers, but if the troublesome sea be against them, eyther they perishe in the water or els be cast agayne to the coaste of Asia.

When they are gotten ouer the Sea, they seke vnto the mountayns, and beholdinge the Pole, they take their iourney towardes the North. In their hunger they refresh thē selues with salted herbs. If manye runne awaye together, in the night

night time they inuade shepeheardes and
slea them and take away all such meate &
drinke as they fynde, but yet many times
they theimselues be slayne of the sheepe-
heardes, or ells taken of theim and so de-
liuered to their olde maisters, to all kind
of seruitute: and the greater number is
consumed with daungers, for few escape
free and safe, because they perishe eyther
by shipwracke, or by deuouring of beasts
or by their enemies weapons, or elles by
famine, when as it chaunceth that they
after their running away make any long
abode in the woods. Many kindes of pu-
nishmentes are prepated, deuised, and ap-
pointed for fugitiues, and such as run a-
way, for same being hanged by the feete
are most cruelly tormented with whips,
and they that cõmit homicide or murder,
haue the soles of their feete cutte withe a
sharpe knife in many slyces and cuttinges
and after they are so cut the woundes bee
rubbed and sprincled with salt, and some
haue a great iron coller with a gallows
of iron, which they must beare for a long
tyme both dayes and nights.

Of Tantalus.

TAntalus was a king of Phrygia ex-
ceding couetouse, whom the Poets
fayne to haue bid the Gods to a bã-
ket, and he being desyrous to make a tri-
all of their deitie, when they appeared at
his house in mennes likenes, did slea his
own sonne Pelops and set him before thẽ
to be eaten as meate, geuing the flesshe an
other name vnto thẽ, who vnderstanding
his horrible act, did not onely absteine frõ
eating therof, but also gathring the par-
tes of the childe together, broughte him
to lyfe againe. For this offence Iupiter
caste him into hell, and enioyned him this
punishment: that he shoulde continue in
moste cleare water, and stand vp in it euẽ
to his nether lip, and that moste goodlye
apple trees bearing most swete and redo-
lent fruit, should hang ouer him and tou-
che his mouth almost, the which thinges
as soone as he should go about to caste of
they shuld flye from him, and so they did,
that, betwene the apples and the water,
he consumed with famine, and thyrst, and
was tormented with great penury, euer

in present plentie. Where of a prouerbe hath sprong, to cal it Tantalus punishement, when as they which haue goods ynough, cannot vse them. Fol. 54.

Of the Temple of Ephesus.

IN the countrie called Ionia there is ꝑ noble citie of Ephesus, which was built in the 32 yeare of the raygne of kinge Dauid by Androchus the son of Codrus king of Athens. The Amazons did erect in it in ꝑ honour of Diana a noble tẽple ꝑ like wherof was not then in al ꝑ world, & therfore it was accoũted amõgest the vitwõders of ꝑ world: it was .CC. and xxv. yeres in making & that of al Asia, & set in a miry ground, for the auoyding of earthquakes, there were an hundred and xxvii. pillers in it made of their kinges one by one, which were in height iii. score foote wherof xxvi. were carued with meruelous workemanship. The lengthe of the whole churche was iiii. hundred and xxv feete the breadth, ii. hundreth and xx. All that tooke this church for sanctuary, had greate immunities and priuiledges, there were also so manye giftes and monuments

numents geuen to this churche from all nacions and Cities, that none in all the world might be compared to it in welth. S. Paule preached at Ephesus iii. yeares and conuerted many to the fayth. Saint Jhon also the Euangelist died in this cytie. But this sumptuouse temple was destroyed and set on fyer in the raygne of Galienus the Emperor, by one Erostratus whoe doinge manye notable feates in war and otherwise, when he perceiued y he got no reward nor renowne there by, to leaue a continuall remembrance of his flagitious and horrible act, did with greate fiers and monstruous flames, cõsume this faire churche, and brought it ta ashes, thinking there by to be remembred in perpetuitie: and yet he was deceiued, for there were generall edicts and proclamacions made, that no man vppon payne of death shuld presume once to put his name in any writing or chronicle, to the entent that he might haue ben buried with euerlasting oblition.

Of Artemisia the wife of Mausolus.

Ar

IN the cittie called Halicarnassus, Artemisia the quene erected a sumptuous tombe in the honoure of her husbande Mausolus, which was done with suche a pompe and magnificēcie, that it was nūbred as one of the seuen wonders of the worlde. This woman merueilously lamēting the death of her husbande, and inflamed with incredible desyre and affection towards him, tooke his bones and ashes and mingled them together and beat thē to powder with sweete spices, and put it in water, and dronke it of, & manye other strange signes of incredible loue are said to haue bene in her, after this for the perpetuall remembraunce of her husbande, she caused to be made a sepulchre of merueylouse workemanship in stone, whiche hath bene famous and much spoken of al men til our days, and this was in height xxb. cubites, and compassed withe xxxvi. goodly pillers. This vayn comfort could not take away out of the quenes breaste þ conceiued grieke and sorrowe of her husband, but that shortly after shee her selfe yelded her soule and life, as vnmete to tarye after his death.

Sardanapalus

Sardanapalus.

SArdanapalus was king of the Assirians, whose epitaph had these wordes in the Assirian tongue. Sardanapalus the sonne of Anecendaraxis erected in one daye Anchiala and Tarsus iii goodlye Citties. Eate, drinke, and play. These wordes as Cicero saith might haue bene written vpon the sepulchre of an oxe, and not of a king. He was a most effeminate man geuen to all kinde of luxurye, and was not ashamed to spin amongest cõmon harlots & in womens vesture and attyre, to excell all others in lasciuiousnes. Wherfore the Assirians disdayninge to obey and subiect theym selues to such a feminine prince rebelled and made warre agaynst him, who being ouercome went into his palace, and there making a greate fier caste himselfe and all his riches into the fier and so ended his lyfe.

The people called Amazones.

Pentesilea

Penthesilea the quene of ỹ Amazones which were women abhorring men and practisyng all warlyke assayres did noble deedes of manlye prowesse at the destruction of Troye. Some saye ỹ they had their beginning of the Scythians after this sort. Certayn Scythians being driuen frome their countrye withe their wiues & remaynyng in the coasts of Cappadocia vsing to rob and spoyle the borderers, were destroyed at the lengthe by conspiracie and disceit. The wiues that folowed their husbandes and seinge that they were left alone, tooke weapons and defended their borders and also moued war againste their neighbours, they had nomynde at al to marye with their neighbours, calling it a seruitute and not matrimonye, a singuler example of al ages, they encreased their common wealthe without husbandes, and that one mighte not seme more happy then another they slew such husbandes as remayned at home. At the lengthe when they had gottē peace by force of armes, they vsed the society of men in the countries by them, least their whole nacion shoulde perishe for lacke of procreation

procreation, and if any men children were borne they destroyed them, and their yõg women and maydes did not vse spinning nor carding, but hunting and handlinge their weapons, so that euery female childes breast was sered and burnt away lest they might be hindred therby in shoting, whereof they toke that name & were called Amazones. They conquered a great part of Europe and did occupy many cities in Asia, thei had .ii. quenes, Marthesia and Lampedo, which deuidinge their armie into two parts, kept their battels with great welth and strength, defending their borders stoutly. They did build Ephesus and Smyrna in Asia the lesse, & did inhabite the chiefe citie in Cappadocia. Some say that in some places amongest theym they had husbandes, and that the women did beare all the rule and did al common busines and that the men did keepe charge at home like women, obeying the women in all thinges.

Of Hartes in Cyprus.

In

In the ille of Cyprus Hartes are commonly sene to swim in flockes ouer the sea in a straight order laying their heades vpon the buttocks of those that go before, and this they go by course. They se no land but yet they swim in the sauoure of it, the males haue hornes, and of all kinde of beasts euery yeare at an accustomed time in the spring they lose thē, therfore that day that they lose them, they go into desert places and hide themselues as thinges that haue lost their weapons: in eyght monethes the females bring forthe yong, they exercise their yonge with running, and teache them to thinke vpon flyinge away. They leade them to harde & vnaccessible places, and shew them howe to skippe, and leape: but yet it is a simple beast and astonied at the meruaylinge at euerye thinge, so that when a horse or a steere commeth neare, they do not marke the man that is hunting at hand, or elles if they perceiue a man, they wonder at his bowes and arrowes. They beare signes of their age in their hornes, and for euerye yeare they haue the encreasle of a haunche in their hornes, vntil they be di-

yeares of age, and after that time the hart doth springe vpp agayne. And after this their age cannot bee discerned, but olde age is knowen by their teeth. The yorns do not fall away from such as are gelded nor do not springe agayne if they be gone. The hartes haue a naturall conflict with the serpentes, they serche their caverns with the breath of their nose, hisseth and drawe them out against their wills. And therefore the sauour of hartes horne burnt, is good to driue away serpēts, and against their bytings a singuler remedy is made of the ruyn of an hynde slaine in the dāms belly. The harts liue a longe time as an hundred yeares and more, the end of the hartes tayle hath poyson in it, and therefore is it throwen away, powder scraped of the harts horne and drunke killeth the wormes in the stomacke, it is goode also against the Iaunders.

Hartes horne against poison.

Of the Date tree.

There is no countrye that bringeth forth more fruitful date trees then the Holy land; there be date trees

in Italy, but they are barren, aboute the the sea coaste of Spayne there be fruitfull trees, but it is an vnpleasant date, in Africa there is a sweete kinde of date, but it lasteth not, in the East part of ꝑ woꝛlde they make wines of theim, and some vse theim as bꝛead, and some geeue them as meate to their cattel. Heꝛeof be the dꝛye vates moste plentifull in iuyce and meate, and of them wines are made veꝛy hurtful foꝛ the heade, and as there is plentye of them in the East, so are they a great deale better in Iurye and especially in Hiericò, It growethe in a lighte and sandye grounde, it is bushy altogether in the top and hath not the fruite as other trees amongest ꝑ leaues, but amongest his bꝛãches. The diligent searchers of Nature say, that there is both male and female, ꝑ male hath flowers the female spꝛingethe without flowers, much like vnto a thoꝛn See Munster foꝛ moꝛe.

Of the dead Sea.

THe dead Sea whiche is nighe vnto water of Iordane, is so called be-

eause nothing can liue in it, the Lake of it
selfe is sinookye, and the ayze causeth ru-
stines to brasse and siluer and all brygbte
thinges. This lake receiueth not the bo-
dye of any liuinge thing. Bulls and Ca-
mels swym in it, and men that haue no
knowledge of swimming. if they go into
it vnto the nauell, they are lift vp.
There is no shippe can sayle on it. If you
put any liue thing into it, it leapeth out.
A candell burninge wil swym aboue, the
light being put out, it will be drowned, ꝑ
water of this Lake is alwaies standinge
still, and is not stirred with the winde, it
is merueilous daungerous and hard cō-
ming to it for straungers, both for wylde
beastes, and serpentse, and also for a bar-
barous nacion that keepeth there about,
and troubleth the places therby with of-
ten robberies. See Munster more at
large.

Of sand transforming things into glasse

IN Sydon there is a water that hathe
sande of easye alteracion into glasse.
This sande what so euer metall it
taketh

taketh, it chaungeth into glasse, and that which is made glasse, if it be cast into the sand, retournes again to sande. And this is a strauuge thinge at Sidon.

Of the Fishe called a purple.

There be that writes the Purple to haue her coloure by reason of the propinquitie of the sonne. Wherefore in Africa they haue as it were a violet colour, and at Tyrus a red colour.

This Purple is a fishe of the kinde of a shell fishe, where of a iuyce is gathered most necessary for the dying of garments This fishe hath this iuyce to coloure and dye Garmentes, in the middeste of her mouth and iawes: it is gotten and gathered in the springe time, for at other times she is barren and lacketh this iuyce. She loseth her lyfe with the losse of this iuyce for she liueth no longer then she hath any of this iuyce, and therefore it is goode to take them aliue. She is a great deuourer of little shell fishe, out of the whiche a lytour is taken, wherewith Sylke is dyed purple. She hath a long tong, as it were

the length of a fingar the which she is alwaies mouing, by her tonge shee getteth her praye that shee desireth. In Italye they discerne true Purple from counterfayte by powring oyle vpon silke, for yf it leaueth any spots it is counterfait, but if the silke garment hath no faulte after the oyle, it is good and allowable purple.

The Cittie of Babilon.

SEmyramis a noble womā & of great prowesse, erected and built the pompouse Cittie of Babilon, the walles wherof were made of bricke, sand, pitch, and plaster, of a merueylous length and grossenes. The walles were in compasse thre hundred and thre score furlonges, w many and great towers beautified. The bredthe of the walles was suche that six cartes mighte go to gether there on: the height was thirty and two foote, the turrets in number were two hundred and fiftie. The bredth and length therof was equall w ithe walles. She made a bridge also of fiue furlonges in length, with pyllers in the depthe by merueylous arte, of

stone,

stone, yron, and leadde wyned together. When Ninus her husband was dead she toke the administration of the kingdome and raygned xxiiii yeares. For although shee had a sonne called also Ninus, yet she considering his yonge yeares unmeet for to rule fayned her selfe to be king Ninus sonne, the which was easly credited, for the great likenes of nature that was in them. This woman was of so noble a courage, that she had a singuler emulation to excel her husband in glorye: of whome it needeth not nowe to speake any more, because diuerse authours haue so largely renowmed and set forth her noble actes.

Of the Phenix.

The Phenix is a noble byrde and is but one in the worlde whiche is not much seene. Cornelius sayth that the Phenix did flye into Egipt, when as Plaucius and Paupinius were consuls. It is sayd that she is as byg as an Eagle, hauing a glittring brightnes like as gold about her necke, in other partes purple, and Azured saple withe Rose coloures,

her head with a plume & top of feathers, Manilius saith that no man hath sene her feeding. Shee liueth fyue hundrethe and thre score yeares: when she waxeth olde, she maketh her neste of Casia and braunches of frankinsence tree, to fill it with odoures and so dyeth vpon it, then of her bones and mary, thereof there springeth first a little worme, which afterwarde is a younge Phenix. This birde as Pliny sayth is commonly in Arabia, where are found goodly pearls and of great estimacion. Cleopatra gaue for one pearle that was brought out of this countrie, ii. hundred and fiftye thousand crownes. The goodnes of pearle is iudged by the whitnes, greatnes, roundnes, playnnes, & bright nes and weight.

Cleopatra. Pearle.

Of the Vnicorne.

SOme saye ✠ Unicorne is like vnto a colte of ii. yeares and a halfe olde. In his forehead there growethe an horne which is blacke, in the length of ii. or. iii. cubites, his colour is tawnye lyke a weasell, his head like an hart, his neck

not

not long, his mayne very thin hanginge onely vpon the one syde, his shanckes bee small and thin, his hookes of his formar feete is deuided lyke an oxe, and almoste representing a goates foote. Of his hinder feete his outward part is hearye and roughe. The king of Ethiope hath some store of these beastes, this beast is not cõmonly taken aliue.

Of Mahumet the false prophet of the Sarracens, of his originall, and peruersitie

MAhometes was the Prince of all impietye and superstition. Wherfore it is not to be mervailed, if hee hath set the seedes of all euil, and such as wil not be rooted out. Some sayth that he was a Cyrenaic in nacion, some, that he was an Arabian, others that he was a Persian. Hee was borne in the yeare of our Lorde. 597. A man of an obscure familye, and of no great wealth nor strẽgth nor manhoode: some saye that his father was a worshipper of deuils, & that Ismaelita his mother, was not ignorant of the

lawes

lawes of the Hebrewes: wherefore the childe being distract and made doubtfull because whyleste that his father teached him one kinde of religion, his mother suggested another, so that hee followed none of them throughlye. And thus being trayned vp in ii. seuerall manners he receiued and kept none of them at his full age, but he being brought vp amongest the good christians, beinge of a subtile and craftye wit, inuented and deuised of both lawes a most pernicious and detestable secte for mankinde. After the death of his parēts he was taken of the Sarracens which were accompted notable amongest the Arabians in theft and robberies and was solde to a marchaunt of the Ismael kinde. Hee being a craftye fellow, rapacious, dishoneste, subiect to all vyce, a notable dissembler, & deceiuer, was at the length made the ruler of their marchaundize and wares. He did driue camels throughout Egipt, Syria, Palestine, and other strange places, with the often trauaile in whych places, he vsinge the companye aswell of the Iewes as of christians, manye tymes studied and went about not to learn, but

to de-

to depraue the olde and newe Testament being taught diuerse sects of his parẽts: to this he added the gaynes that came by theft, and dayly imagined how to deceue his maister. Wherfore being suspected of his maistar and hated of others, of an obscure seruaunte and slaue he became a notorious theife and robber. And beinge made more famouse with his continuall theft and robberies, he got dayly a great number of companions of his vnthriftye doynges. These thinges were also a greate helpe vnto him, his straunge and horrible countinance, his terrible voyce, and his desperate ruffenly boldenes, greatlye to be feared. Thus comming by litle and little in admyracion of a barbarous nacion, hee got vnto him no small authority, so that his maister being dead, with onte childzen he maryed and toke to wife hys mystres being a widow of ỳ Ismael stocke and fiftie yeares of age, hauing great wealth and riches, who also brought him vp This pestilent man being puffed vp with his wines goodes, applyed his mynde to all kinde of detestable acts, throughe his corrupt and depraued wit, beinge of him

selfe

selfe otherwise prompt and geeuen to all kinde of presumptuous boldnes, his temeritie and malapertnes was also increased by the vnconstancie and vnfaithfulnes of one Sergius a pestilent monke, so that in a shorte space hee came to suche estimacion amongest the Arabians, that he was called and beleeued to bee the great messenger of God and the great Prophet, & this in euery mans mouth. This Sergius being a Nestorian archeheritike banished from Constantinople fled into Araby, and associating him selfe vnto Mahumets familiaritie, an ill maister and gouernor with a most filthy and abhominable scholer was sone vnited together, hee was a prater and ful of wordes, bold, rashe, impudent, subtile, craftye, and in al thinges agreing with Mahumet, who now was mared mightye, and could helpe at a pinche, and whose name began to be famous and so at the length the runnagate found a filthie priuy and dungeon of all wickednes. Whom his vnhappy maister taught Nestorians madnes, and perswaded him to expulse and remoue the christians and their priestes from Damascus, Syria, &

Arabia, and so to corrupte the Iudaicall lawe and depraue the Christian fayth: it cannot wel be rehearsed by howe manye craftye and subtile meanes this most vnfaythfull Apostata and runneagate hath deceiued and seduced the people. Nowe Mahumet beinge taughte al kinde of vngraciousnes of his detestable Maister, throughe intemperant liuinge and continuall drunkennes, fell at the length into the fallinge sicknes, the whiche his wife could not wel suffer for the often cõming therof. Wherfore the olde dissemblinge knaue to deliuer himselfe from that infamie, doth hide and cloke his disease: sayeinge it to be the meruailous brightnes of Gabriell the aungel & messenger of God, of whom he being put in that traũce did receiue and learne most secret & straunge thinges, and that bee was not able to abyde the presence of him: with a manifest lye he affirmed it. O my deare and welbeloued wife he sayth, marueile not that this commeth to me when I conceiue the spirite of God himselfe, who suggesteth to mee thinges to come, and to make mee priuye of many matters, he commeth often

Mahumet hadde the falling euill.

ten to mee. The fame hereof was fpred abroade immediatlye, and he was openly called the prophet of God, the which opinion he encreafed with a newe art & craft by the inftruction of his maifter Sergius. For he accuftomed and taught a Doue to befed, and fetche meate at his eares, the whiche doue his moft fubtile and craftye maifter called the holye ghoft. He preached openlye and made his braggs lyke a moft lying villen that this doue did fhew vnto him the moft fecrete counfel of God, as often as the fimple fowle did flye vnto his eares for nourifhment. His wife being now dead left him her heyre and all that fhe had, fo that he encreafed in wealthe & authoritie daylye, and began to make a newe Lawe by the healpe of his maifter Sergius and certayne Iewes his companions, borowing fome thinges of the Hebrewes, and fome thinges of the chriftias diſcipline, he did write in a certayne volume all the lawes of his new fect, ỹ whiche bookes name is Alcoran: that booke not manye yeares agoe hathe come into print. And that he might the more craftelye deceyue hys people and nation greeuen

A Doue.

to

A Bull.

the belly ane to sleape, he brought by and fed a certayne Bull whych was vsed onely to take foode at the handes of Mahumet, he bounde a booke betwyxte hys hornes and the simple people lookynge a loute, with an highe voyce, he called the Bull out of a secrete place, and when hee with hys bablyng tonge had vttered many thynges concerning hys lawes, sodenly the Bull start forth and ouerthrowenge many in hys hastye commynges, he layeth downe the booke in the handes of Mahumet as it had bene a gift sent from heauen. The whiche he receiuing wyche much honour, did immediatly interprete many thynges out of it to the people, and wyth this forged and subtyle deuise, hee named hym selfe a Prince, and Sergius a prophete: For the bull brought a paper about her necke written with golden letters, in this maner. Whosoeuer shal put ye yoke on the buls necke, let him be king. Sergius brought the yoke and gaue it to Mahumet, who did easly put it on ye bul, and by and by hee was called kinge of the simple people, thinking these thinges to be done by Gods prouidence, and that he

tooke

tooke the booke no other wise. In this booke they are commaunded to be circumcyseb not for anye religyon, but for mere superstition, or els as some saye that no filth should remayne vnder the skyn of ye yearde when they did washe and bath the. There was also commaunded abstinence of wine and flesche, that he might ye more easlye cloake his disease who felt himself oppressed with wine of late, for wyne taken more excessiuelye and intemperantly in stopping the passages of the brayne, ye no respiracion may be had, doth breede & norishe the fallynge sickenes, and swynes flesh maketh grosse humors wherewith obstruction of the brayne cõmeth quickelye, and manye other diseases springethe thereof. The Booke of Alcoran commaundeth also the fasting of one moneth wherein a man may eate al the night lõg so ye daylye abstinence is recompensed with nights surfeting. Mahumet appoynted also because he would haue his law to disagree from the Christians and Hebrewes that the Frydaye should be consecrate as holy day, because he was made kynge vpon that daye and also would not agree with

any

any other sect. For the same cause do the Turkes also tourne them into the south, at their prayers against the maners of other nacions. He hath also graunted to every man four wiues of his own kinred: but concubines and bond women bought it is lawfull for euery man to haue as many as he can kepe, so that they maye forsake them and make a diuorce as often as they list, and this was done to drawe the common sort and rude multitude vnto him more easily. He taught also that the pleasures of the bodye did not hinder the happye lyfe to come, and hee promised to the obseruers of his lawe, a paradise & garden of al pleasures, wherein they shoulde vse their most desired ioyes and all kinde of pleasures, as maydens most beautiful adorned, and the embracinges of Angels and al other kindes of pleasures that any man would desyre, with the which subtil craftines, he ledde the people flexible of their owne nature whyther hee would, because he promised al kind of libidinous pleasures. He reprehended the Iewes, for that they denyed Christe to bee borne of the virgin, seing ỳ the prophet through

4 wiues of ỹ owne kinde.

paradise of ỹ ioyes of ỹ Alcaron

Liberti of all lustf. pleasures

deuine inspiracion did prophecie the same
He reproued the Christians of foolishnes
because they did beleeue Jesus to bee
borne of the virgin and to haue suffred al
contumely and punishment of the Jewes
pacientlỹ: for asmuche as that body con-
ceiued by Goods inspiracion, was made
vnpassible, and also seing that Christ dyd
ascend into the heauens, and Iudas was
crucified in his place.

The Turkes admit onely three prophets
Mahumet their lawe geuer, Moyses the
prophet of the Hebrewes, & Christe whō
they denie to be God. Mahumet made a
cursed lawe, that if anye man should dis-
pute against his misteries, that he should
suffer death for it, in the whiche lawe he
hath manifestly taught, that there is no
sincere or goode thynge in Alcoran, the
whiche he goeth aboute to defende by the
swoorde onelye. Thus withe Sergius he
made this booke full of wickednes & cor-
rupted the true scriptures with counter-
fait interpretacions, and that he might
be accompted the prophete and conserua-
tour of both Testamentes, he flattered
christians in this that he was baptized

Sergius

Sergius, and commaunded his people to be washte often for the expiacion of theyr offences. He folowed also the Jewes, in that, that he appointed circumcision, and abstinence from swynes flesshe, and yet in deede he did disagree from both. For circumcision whiche is commaunded to bee the eyght day, extendeth to the very full & complet age, and baptisme that taketh awaye spyrytuall filthynes whiche ought not to be reiterate, is daylye of them reiterate.

The manners of the Assirians.

The Assirians feede vppon Dates, wherof they make both wyne, and honye. They kepe their heare long and bynde it vp with heare laces and fyllets. They annoynte theym selues with fine oyntments before they goe abrode

Of their lawes whyche they vsed this one is memorable, that their maydens and virgines beinge rype for men, were brought into som open place, & ther were set to be solde yearly for them that wold marye any wyues, and first of all the most

beautiful ware set to sale. They whyche had not so comely beautye so that no man woulde bye them nor scantlye take theim freelye, were bestowed in matrimony with that somme of money whiche was gathered of the selling the fayre maydes.

They had no vse of phisicians, but there was a lawe amongest theym that if anye did fall sicke, he should aske counsayle of those that had beene visited and troubled wyth the same sicknes. Some say þ their sicke folkes were caryed abrode, and that by the lawe they whyche had bene sike at any time, should vysit suche as were now sicke, and teache them by what meanes & remedies especially they were deliuered from their sickenes. They had for their priestes, men of greate knowledge in Astronomie, who coulde faythfullye interprete dreames, and monstruouse things, and these were not taught nor learned abroade, but the children tooke their discipline and learninge, as inheritance from their parents. With long and auncient obseruacion of the sterres they did prognosticate to mortall men many thinges to come, they did attribute great strēgth to

the

the planets, but other especiallye to Saturne. They therfore tolde many things to princes, as to Alexander his victorye whiche he had against Darius, and to diuers other in lyke maner.

The maners of the Persians.

THe Persians wolde not washe them in any ryuer, nor neuer make vrine in the water, nor caste any carcasse therein, nor so much as spet in it, for they did most religiously reuerence the water. Their kinges they always created of one familye, and he that did not obey the king loste his head and his armes, & was caste away vnburyed. They had many wyues for the increase of their stocke, and many concubines also, they gaue great rewardes to them that had gotten manye chyldren in one yere. The children after they were borne, came not into their Fathers sight, for fiue yeares space, but were kept amongest women, for this cause: yf anie dyed in the bringing vp, the father should take no grieke of the losse. Their maryages were solemnized about the tenth day

of Marche. From fyue yeares of age vn-
tyl they were xxiiii. they learned to ryde,
to cast the dart, to shote, and especially to
speake wel. They did practise to passe o-
uer brookes and waters, to suffer heate &
colde. They continued in harnesse and in
moyst garments, they fed vpon acornes &
field peares, after their exercise they had
very hard bread, & water for their drinke.
Their beds and cups were adorned amõ-
gest the common sort with golde & siluer.
They neuer consulted of any great mat-
ters but in the myddest of their bankets,
thinking that to be a more surer consul-
tacion, than that whyche was had of so-
ber men. Familiers and suche as were of
acqueyntance when they met, they kissed
together, they which were of a baser ca-
ling, did worship him that they met with
all. They buried dead bodies in ỹ groũd
enclosing them in waxe. They thoughte
it an heynous offence to laughe or spet be
fore the prince. Some say that they car-
ryed their dead bodies out of the cittie, &
there layde them in the fieldes to bee de-
noured of dogs, and fowles of the ayre.
They would not haue the bones of dead

bodies

bodies to be buried or reserued: and whē anye dead body was not immediatlye cōsumed of dogges or wilde Beastes, they thought it an yll signe, and that he was a man of an vncleane mynde, and therfore not to bee worthye to bee in Hell, and his next frendes did meruelouslye lamēt him, as one that had no hope of happines after this lyfe, but if he were quickelye deuoured of Beastes, they thoughte hym happye. The Emperour of the Persians is at this day called the Sophy, who with his noble actes getteth greate Empyre, and glorye.

Of the Panther and Tygre.

The Panther is a beaste like vnto a Lybarde, he hath varietie of colors and is verye fierce and wylde, so ỹ some cal him a dog wolfe, and yet hee is gentle ynough if he be fylled. He sleepeth three dayes, and after the thirde daye, he washeth himself and creyeth out, and with a swete cente that commeth from him, he gathereth al wilde beastes together whiche are led and moued with his sauoure,

and he is frendly to all wylde beastes sauing the Dragon and serpent. The she Panther is sayd to be a beaste differinge from the male, because shee is cruel and ful of spotts. Some saye that al beastes are merueylously delighted with the cent of them, but by their horrible lokes they are made a fraide, and therfore hydinge their heades, they take and catche other beastes allured withe the pleasantnes of them, as gotes & such lyke, which beinge taken with a fond desyre of their pleasātnes commeth nearer and nearer, but the Lybard leaping out of her den, flyeth vp on them.

In Caria and Lybia the panthers be of a good lengthe and some what timerous & not so ful of agilitie in leaping, but they haue so hard a skynne, that you can hardlye pearse it, the female is more common to be founde. The Tygre is a beast of a wonderful swyftnes, it bringeth foorthe many yong, the which many do steale awaye vpon horsebacke very swyft: But when the female seeth her yong gone, for the males take no care of the ponge, shee runneth headlong serching by smelling.

The

The taker of her yong hearing her comming neare with raginge, casteth downe one of the yong, the whiche shee taketh away with her mouth, and after that shee retourneth again with merueilous celeritye, so that she getteth another, and so the thirde tyme, and vntil that hee hathe gotten into a ship, and then she seing her fiercenes frustrate rageth on the bankes S. Augustine saythe there was a Tygre made tame at Rome in a denne. Strabo saith Megasthenes writeth that in India amongeste the people called Prasii, the Tygre is of double bignes to the Lyon, & of such strength, that one being led wyth four men, if he should catch a mule wythe his hinder clawe, he were able to drawe the mule vnto him. Some say when she hath lost her yong, she is deceiued & mocked in the waye with a glasse, set there by the stealer of her yong, for she folowinge with her smelling and swifte running, & fyndinge the glasse thinkinge her selfe to haue found her yong, tarryeth so longe in beewing the glasse, that he which toke her yong, hath time ynough to escape.

The

¶ The condicions and nature of the Parthians.

THE Parthians haue their armies commonly of the greater number of seruaunts and bondemen, as euerye man is moze wealthy, so dothe hee fynde a greater number of hozsemen to ꝑ kinge foz his warre. They haue mauye wyues foz the auoydinge of lecherye, and they punishe no fault moze greuously thē adulterye: wherfoze the women may not come to the Feastes of men, noz in their sight. They eate no other flesshe then such as they get by hunting, they be alwayes on hozsebacke, they ride to their bankets and to warre, they do marchandize, they commyn together, they do all common & pzyuate affayzes sittinge on Hozse backe, their deade bodies are open Prayes foz fowles oz dogs, they haue a speciall care of wozshipping the Gods, they haue fearfull wits, sedicioulse, pzatling, and disceitful. Florus writethe that the thirde battayle that the Romaines made against ꝑ Parthians, they sent a notable strong armye, whereof M. Crassus Cōsul was lieutenant,

lieutenant, a man of wonderfull auarice, and vnsaturable cupiditie of Golde, who warring vnfortunately against the Parthians, losing .xi. legions, as hee was flyinge was taken and slayne, his heade and right hande was cut of and brought to ꝑ kinge of the Parthians, where in contẽpt and mockerye, gold was melted into his mouth, because hee beinge so desirous of booties and prayes refused peace beinge intreated. Some say the Parthians whẽ they poured in the melted golde into hys mouthe sayde: Nowe drinke golde thou that hast alwayes thirsted for Golde, and as yet couldest neuer be filled with gold. The whiche sayinge is also rehearsed of Tomyris the queene of the Massagets in Scythia, who warringe with Cyrus the mightye kinge of the Persians, deprined him of lyfe in the reuenging of her sonns death, whom he disceitfully kylled beinge sent afore hand. Wherfore shee being in a wonderful rage after the victory had against Cyrus, caused his head to be cut of and putt in a vessel ful of bloud, sayinge these wordes. Thou hast sucked the blud of my sonne, and also thirsted after mine

crassus coueteousnes.

Cyrus death

Tomyris.
Cyrus.

Lex talionis

Cyrus

Cyrus, but I will fyl the wyche blood. Drinke nowe and fill thy selfe therwith.

Of the people of Carmania, and those which are called Icthiophagi.

IN Carmania no man may haue a wife before he hath brought the head of his enemie cut of to the kinge. The kinge cutteth the tong therof into small partes and mingleth it with bread, & afterward geueth it to be eaten to him that brought it and to his familiers, and he is a notable felowe that bringeth many heades.

The Icthiophagi be so called because they eate fishe most commonly and so doe their cattell, and they drincke raynie and wel water. They feede their Fyshe with beasts flesshe. They make their houses of whales boones and oyster shels, of their fishe being dryed they make breade, putting a little wheate vnto it, for they haue small store of wheate. It is read of this nacion that many of them goynge naked al their liues haue their wiues and children in common like vnto beastes, þ haue no difference of honesty and dishonestye.

Of

THE Tauroſcithes be contencioule people inhabiting ẏ woods, doinge ſacrifice to the Deuill. Suche enemies as they take they cut of their heades and ſet theim vppon an highe pole in the tops of their houſes. There be alſo in this parte of Aſia certayne people that haue their women in common, and ſome ſo rude and beaſtlye, that they eate mans fleſhe obeying no lawes. There be others called Agrippæi whiche are balde from their natiuitie aſwell men as women. And another kinde of people alſo called Iſſedones, with whome the vſe is, when any mans father dyeth, al his kinſfolkes bringeth cattel and killeth them, and cutteth and mingleth the fleſhe of theym, w the fleſhe of the father of hym that receyueth them to this banket, & ſo they make a feaſt with theſe ſundrye kindes of fleſhe together, they ſcowre and make cleane ẏ head of him that is dead, and vſe it as an ymage offringe ſacrifice and ceremonies vnto it yearly: this doth the ſon to the father, and the father to the ſon.

THE Tartarians are moste deformed of al men, their bodies are but smal, their eyes be grosse and bolstringe oute, their faces be broade and without heare, sauing that in their ouer lyp and the chin they haue thin and moisye heare, they be commonly smal in the middle, they shaue theyr heads from one eare to another, by the top of the crowne to the hinder parte and in the other parte keping long heare lyke vnto a woman, wherof they make iii. folues and windinges, and bynde theym both behind the eares: and so be al other shauen that tary amongest them. They be good horsemen and il fotemen, & therfore none goeth on foote, but rydes either on horsebacke or vpon some ore. They haue a glorye to hang good sounding bels about their horse necks. When they drink they powre it in vntil they be dronken, the which is is a great prayse amongest thē. They haue no bread nor vse any baking, nor table clothes nor towels, they vse no handkirchiefs, nor neuer wash their handes, body nor apparel. They eate no pot herbes

Drunkennes taken for a glory

herbes nor pulse, but onelye the flesche of all kinde of liuing thinges, as cats, dogs, horse, and al kynde of great myce. They roste the bodies of suche as they take in war to showe their crueltie and desyre of reuenging, and where many metes together at the eating of them, they teare thē with their teeth lyke wolues, and drinke the bloud therof, whiche they reserued afore in cups, otherwise they drinke cowes mylke. One of thē eateth the lyce from anothers head, saying: thus wil we doo to our enemies. It is an heynous thinge with them to suffer any drinke to be lost or any meate, and therefore they caste no bones to dogs before that the marie bee taken away, and many other things are reported of them which Munster setteth forth more at large. In warre they haue swordes of a yarde in length, their horsemen are very skilful in shoting, their princes neuer enter into war but standinge a far of, they crye vnto their own company and exhort thē if they se any thing needeful. They carrye their wiues and their children, because their wiues bee attired like to men, and also ymages of men on

horse

horsbacke to their warrs that they might
seme a great number and more terrible
to their enemies. They thinke no shame
nor ignominie in flying, if it be necessary
and expedient so to do. If they gette the
victorie they spare none, neither women,
nor children, nor olde folkes, they slea all
saiuing craftes men and artificers whom
they reserue to their vses. They are very
incontinēt, and therfore they take as ma-
ny wiues as they wil, and may sustayne,
and they except none, but the mother, the
daughter, and sister. & yet they be much
geuen to the Sodomiticall sinne.
They do not make accompt of any womā
as of their wife, nor yet think her worthy
of dower before that shee bathe brought
forth a childe, and therfore they maye re-
fuse her whyche is barrayne and take an-
other. They which are taken in adultery
both man and womā are put to death by
the lawe. Euery wyfe hate her mansion,
her owne familie and liueth very chastly.
This nation obserueth many superstitiōs
No man maketh vryne in his mansion
but if he doth he is slayne without pitye,
if necessitie compelleth him, then his ten-

and

and al thinges therin ate purged with fi-
er after a curious sort. When they chuse
and elect their prince, they mete together
in a fayre fielde, and then they set him in a
golden throne and chayre, to whome the
kingdome is due, either by succession or
by election, and falling down before him
they cry all after this sorte, with one con-
sent and a loude voyce. We beseeche, we
wil and commaund that thou beare rule
uer vs. He answereth: If you wil haue
this done of me, it is necessarye that you
be ready to do al that I shall commaund:
when I cal, to come, and whyther soeuer
I send to goe, and to commit and put the
whole rule into our handes. When they
haue answered we be ready. He saythe a-
gayne: Therefore my woorde shalbe my
woorde, and al the people clap their han-
des with great reioysing. Then the noble
men take him from the regall seate, and
make him to sit softelye vpon a cushin or
cloth layd vpon the grounde, saying thus:
Looke vp and acknowledge God, & loke
downwarde to the cushin where thou sit-
test, if thou doest wel gouerne and rule,
thou shalt haue al thinges accordinge to

thy despyte: but if thou doeste rule vs, thou shalt be brought so low and so bare, that this smal cushin wherin thou sittest shall not be left thee, at the which saying they adioyne vnto him his dearest & beste beloued wife, and lifting them both vp w the cushin, they salute him Emperour of al Tartarians and her the Empresse. Then to suche as be present of other nacions, he commaundeth giftes to be geuen oute of hande. There is also al the treasure and Jewels which the late deceased Emperoure left, where withe this newe Emperour rewardeth euery noble man, and that which remayneth he commaundeth to be kepte to his owne vse. In hys handes and power al thinges bee, and no man dare saye this is myne, or his. No man ought to tarrye in anye parte of the lande but where he is assigned. His seale that he vseth hath those woordes engraued. God in heauen & Chuithuth Cham on the land the strenght of God and Emperour of men. He hath fyue great robust armies. Fyue Dukes withe whose ayde he inuadeth al that withstand hym. He him self speaketh not to straunge em-

bassadours

balladours, nor they come at anye tyme into his sight, excepte that they and their gifces be purged before hand of certayne women deputed to that purpose. He geueth his answere by other meane persõs to whom, when and how long so euer he speaketh, they ought to geue eare vppon their knees bowed, and so attẽd that they erre not in one woorde. It is not lawful for any man to chaunge the Emperours wordes, nor to goe or do against his mind and sentence by any meanes.

Of India.

IN the countrie of Inde, they haue two Sommers, their ayre is mosse gentle and pleasant & temperate, great fruitfulnes of the soyle and plentie of waters, and therfore some liue an hundred & thirtye yeares especially the Mustanes. There bee others whose lyfe is longer, there be meruailous greate beastes bred in that countrye, and trees of such height that a man cannot shote to the top of the, this commeth by the fertilitie of the soyl, temperatenes of the ayre, and plentye of

waters. Their reedes are of such bignes and length that the space betwixt euerye knot, may beare three men, sometimes in a little ryuer. There be store of Parrats. It bringeth forth Narde, Cinam, Pepper, Calamus, Aromaticus, & other spyces, and also diuerse pearle and precious stones. Pliny sayth that in the countrie of Inde, al thinges are bred of a greater magnitude then in any other countrie as men, beastes, and trees. The people haue a bushie heare, and a special detking w precious stones, they are verye diuerse in apparel, some weare wollen garmēts, and some linnen, many go naked & some couer their priuie partes onely. The colour of the bodye is commonlye blacke, beinge in their mothers wombe, suche through the disposicion of their parents, they be of a good talle statute and strong They be thriftye in lyuing and very continente from theefte. They knowe no Letters but doo all thinges by memorye, and for their simplicitie and Thriftines al things haue prosperous successe, they drinke no wine but in sacrifice, they make drinke of rice and barlye, their me

ate

ate is commonly ryce pottage, they geue no perogatiue to old age except they excel in wisdome. He that is reprehended as a false witnes, hath the tops of his fingers cut of, he that depriueth any man of any member, hath the lawe Talio, that is to lose the like member, and also his hande is cut of. And if any man putteth out the eye or cutteth away the hande of an artificer, he loseth his lyke for it. If anye woman killeth a dronken king, she hath her reward to be coniopned with his successor. There be seuen special orders amongest the Indians. The first is of philosophers, which being fewe in number were preferred before the rest in honor and dignitie, they are free from all workes, and neyther serue anye bodye, nor goeerne or rule, they take such things of priuate folkes wherwith they do sacrifice, and they haue a care of the dead, & especially knowe what is done in hell, and therfore manye giftes and honours are bestowed vppon them, they profit muche to the lyke of the Indians, for they mete together in the beginning of the yeare, and fore tel drought rayne, windes, diseases, and other things

knowledge whereof is profitable, that philosopher which forsheweth any thing that is false, hath no other punishmente, but to kepe silence forever. The seconde order is of husbandmen, which exceding the rest in multitude being free frō warres and other workes, do onelye bestowe their time in tilling the groūd, no enemie offreth any iniurie to them, because they are thought to be occupied about the cōmon profit, they lyue in the fieldes with their wiues and children, and come not in to the cittie, they geue tribut to the king, the fifte parte of their profit. The thirde order is shepeheards, which neither inhabite in cities nor townes, but haue their tabernacles and their nets and thinges for huntinge, and these kepe the countrie frō the daunger of beastes and fowles. The fourth degree is of artificers, whereof some make the weapons, some other thinges meete for the countrye, and other profitable thinges, these be free from tribute & haue their corne frome the prince. The fift order is of souldiers exercised in warlike affaires, and they and al their horses and Elephants be mainteined by the prince

The first is of superintendentes, who seing al things that be done in India, make relacion therof to the king. In ỹ seuenth ozder be those that haue the rule of common coũsels beinge but a few in number and such as moste excel in nobilitie & wisdome, foz of these some bee chosen to the kinges counsel, and to the administracion of the common wealth, and to be iudges in doutful cases, Dukes also & captains be chosen of them.

Thus Inde being distribute into these partes it is not lawful foz anye ozder to marrie with the mens wiues of an other ozder, noz to chaunge his trade of liuing, noz foz the souldier to plaie the plowghman, noz the Artificer, to meddle in the Philosophers office. And because Inde, is so great a countrie, there be manye nacions discrepant in forme and tonge, and maners, foz som inhabiting about riuers and lakes do eate rawe fishe, and others rawe flesshe, and when anye falleth sicke, his frendes kil him sayinge: that if hee should wither and pine awaye with sicknesse that his flesshe would be corrupte, & although he deineth him selfe to be sicke

yet they kil him and make a bāket of him so he that liueth in perfecte healthe to his olde age is slayn and deuoured in like maner. And therfore fewe of them come to extreame olde age. There be some of the Indians that neuer kil any liuing thinge nor plant nor sowe anie thing, nor erect any houses but liueth onely with herbes, amongest whō when any falleth sicke he goeth into a desert place, ether dieth, no man taking care either of him dyinge or being dead, they vse naturall coniunction together openlye like vnto brute beasts.

Of the Bragmans.

THE people called Bragmāni leade a simple lyfe and are not led withe anye inticementes, they desire no more then very nature doth require, they haue plentie of al thinges for like the whi che their earth bringeth forthe without tillage. Their tables be furnished withe holsome dishes. And therfore they nether knowe diuersities of names in sickneſſe nor their kindes, but they haue good healthe very long. One desireth no healpe

of

of an other for they liue in common, amõ
gest those that are equall, ther is no place
for enuye seeinge that none is superiour,
they haue no iudgements because they do
nothing worthy of correction, their only
lawe is not to do any thinge againste na-
ture, which norisheth labour, exercise the
no couetousnes, and flieth from filthy I-
blenesse. This nacion hurteth it selfe in
the sonne, it getteth moisture in the dew,
it extinguisheth thirst with water. The
ground is in steede of beddes, carefulnes
breaketh no sleepe, nor pensiuenesse trou-
bleth not the minde, they dwel in digged
caues, vpon mountaynes sides, they fele
no rage of wyndes nor tempestes, they
thinke theym selues better defended in a
caue then in an house, from the iniurie of
weather, because their caue hath two ys-
ses, one for a mansion place, another for a
sepulture or graue, when they dye. They
haue no precious garments, but they co-
uer their members with a thinge like pa-
per, rather for shamefastnesse then other-
wise. The womẽ be not trimmed as they
please but they are ignorant how to incre
se beautie more then Nature geeueth,

the

the man and the woman vse natural con-
iunction, not for libidinouse pleasures,
but for loue of procreation. Moparent
folowech the funerales of his childe, the
haue no sepultures in churches for the
dead, but in vessels made of precious sto-
nes they lay vp the ashes of the dead.

The best physick. Their beste remedye in Phisicke is abst-
nence and sparing which doth not onely
Abstinéce cure their griefs, but also preuent thos
which might come, they haue no comun
playes nor games, but whē they assembl
together they reaue the monuments o
chinges done, wherin if they heare any
a serious people thinge to be laughed at, they weepe, the
are not delighted in olde fables, but in
goodlye disposicion of natural chinges
they learne no eloquence, but haue a sim
ple kinde of speache, only commaunding
not to lye.

Of the Elephant.

There be Elephants in Inde, whic
be very wilde and fierce, but the
are easly made tame after this ma
ner. They compasse some cleane place,
a ver

eepe dyche of foure or fiue furlonges,
ey make the entrie into it with a verye
reygbt bridge, then set they in three or
ure females Elephantes, whiche are
me, and they theym selues lye priuelye
atchinge in cottages, in the day tyme ꝑ
yld Elephants come not, but in ꝑ night
me they enter, the which place of the en
ie the hunters shyt and stop priuelye, af-
r this they bringe in of their strongeste
me Elephants, to fight with them, be-
es that, they do punishe theim with fa-
ine and lacke of meate, and when they
weary with fighting, they whiche are
lde carterlyke fellowes, priuely getteth
ider the belly of the Elephant and so so-
nly stealeth vnder the belly of the wild
lephant, and by these meanes do chain
d fetter them, and after this they moue
eir tame Elephants to beate the wilde
til they fall to the grounde, and when
ey are downe, they bynde their necks,
ith the necks of the tame Elephantes,
ieb such thonges and bindinges as ort
bound with, and this do they that they
ld not cast of such as sit them: they cut
eir necks about w raylings & scissures

and

and lay the chaynes theron that for pa
they should geue place to their chaine
go quietly, of such as are take they ch
out such as are vnprofitable, either for
age or yong age and the rest be ledde i
the stables, and they beinge bound bo
feete and neckes to a piller to be tamed
hunger. After that they bee refreshed
grasse or greene wedes, then they teac
them to be obedient, some with wordes
some with singing, and some with dru
bee made gentle. The Elephante is
greatest amongest al beastes, and co
meth nearest to humane sense, hee ha
some vnderstanding as Plinie saith of
countrie talke, and especially of a remem
braunce and obedience of suche duties
he hath learned. If ỹ Elephãt by chan
killeth any of their keepers in a rage, th
haue so great a desier of him afterwar
that some for sorowe abstain from meat
and some do pine them selues to death
This beast is accustomed when he is fu
of feeding to goe to sleape, and leaning
a tree he sleepeth, for he cannot bend hi
knees as other beastes do, the inhabitã
perceiuing the tree whiche is worne a

ue filthy with the Elephants leaning
use the same tree to be cut harde by the
ounde so that it maye not fal without
ushing and enforcinge, then they put a-
y the signes of their owne steps and so
part quickly before the Elephant com-
eth to slepe. The Elephant commynge
the euening to his accustomed place of
ste, and leaninge to the tree with al the
eight of his body, falleth down straight
y with the tree euen to the earth, so he
th with his belly vpwarde al night for
cannot lift vp him selfe, then commeth
e inhabitantes in the morninge and sle-
h the beast without daunger.

he Elephants haue such a kind of sham-
stnes, that the male neuer coupleth the
male but in secrete, and that when the
ale is fyue yeares olde, and the female
n yeares of age, they bringe forthe as
ares do and most commonly about the
ping, many of them liue almost two hū
ed yeares, they haue great pleasures in
od waters, they be moste impacient of
lde, the two teeth which hang outward
e so byg in the greater Elephāts, that
ey are vsed oftentimes as postes. And

many

many other thinges be written of thei
which I thoughte good to leaue oute
tediousnes.

Of the Dragons in India and Ethiopi

THE Dragon is the greatest of
serpents, and hath sharpe teeth
lyke a saw fashion, he hath great
strengthe in his tayle then in his teeth,
hath not so much poyso as other serpē
haue, if he windeth his tayle about an
he sleath him, and the Elephant with
the bignes of his bodye is not safe fro
him, for the dragon lurkinge about co
mon pathes where the Elephants vse
goe, doth winde and knot his tayle abo
the Elephants leggs, and killeth him
suffocation. He is bred in Inde and Et
ope. Pliny saithe in Ethiope there b
Dragons of xx. fote in lengthe, they
wont xiiii or xv. together with their b
des erected to flie ouer the sea and gre
waters, for some better foode, the drag
poyson is onely in his tonge and gall.
Wherfore the Ethiopes cut away y to
eate the flesh. Pliny saithe that thyou

he strength of poyson his toug is alwais
ift vp, and some tymes throughe the he-
te of poyson, hee inflameth the ayre so
hat hee seemeth to breath fier out of his
nouth, and some times when hee hisseth
with his contagiouse blast he infecteth ꝑ
ire, so that the pestilence commeth ther-
f many times. Hee is some times in the
aters and lieth often in his den, he slea-
eth seldome, but watcheth almoste con-
inually, he deuoureth beasts and fowles
is eye sight is very sharpe, so that in the
nountaines he seeth his praie a far of, of
entimes. Betwixt the Elephantes and
Dragons there is continuall war, for the
Dragon claspeth aboute the Elephant th
er taile, and the Elephant ouerthrow-
th the Dragon with her feet and snout,
he Dragon with the folding of her taile
wisteth her selfe aboute the Elephantes
egs and so maketh him to fall.

The Elephant seinge a Dragon vnder a
ree goeth about to breake ꝑ tree to geue
he Dragon a blow, the Dragon leapeth
ppon the Elephant and desirous to bite
etwene the nosethrills and to make him
linde, somtimes the Dragon getteth be-

hinde

hinde him bytinge and ſucking his blou
with ꝯ loſſe of which bloud the Elephā
being weakened, after long conflicte fal-
leth vppon ꝯ dragon and ſo dyinge ſleeth
his owne murderer. The Dragon is ve
ry deſirous of the Elephantes bloud, for
the coldnes of it, wherwith ſhe deſireth to
be cooled. And many other ſtraunge ſer-
pents are in India as ſcorpions w̄ wings
and ſuch lyke, of whoſe natures I omitte
to write, becauſe their formes be not kno-
wen vnto vs.

Of the Gryphin in India.

SOME ſay ther is in India a Gry-
phin which is a kinde of beaſte, with
four fete hauing wings and as migh-
tie in ſtrength as a lyon, with croked tal-
lants, black on the backe, and in ꝯ fore-
part Purple, his wings ſomwhat white,
his bil and mouth like an Egles bill, his
eyes fierie, hard to be taken except he be
young, he maketh his neſt in high be moſ-
taines, and fighteth with euery kinde of
beaſt ſauing the Lyon and Elephant, he
diggeth vp gold in deſert places, and ge-

ueth

ueth a repulse to those that come neare him, he maketh his nest of such golde as he findeth, and some say that it cannot be taken awaye without a thousande or two thousand men, and that as well with daũger as with gayne. Thus much Aelianus writeth.

The notes of a good Horse.

There be some that writes, that an horse shoulde not be broken nor tamed before two yeares of age. But that he is to bee rubbed and chafed withe flattring and gentle wordes, and that his stable shoulde be layde with stone, and to use him by little and little to goe on the stones, that his feet might be made strõg At the beginning let not him that shal sit him or breake bee to roughe, nor wearye him with running: let him proue him in turninge gently on both sides, and not so much with spurrs as with the sticke hee muste touche him: the Horse shoulde be of one colour, of a thicke mayne and standing vp, of strong loynes, of a short head, his necke must be erect and standing vp,

his eares smal according to the proporci-
on of his head; a broade breaste, a meane
belly, short hips, a large tayle and some-
what curled, straight legs, equal knees,
stedfast hooses and grosse, not bigge nor
smal that thei be not worn, his legs must
be wel stuffed with bones and not wythe
flesshe, the notes and signes of yeares, in
horses, are chaunged with their bodies.

When a horse is two yeares and a halfe
olde, his middle teeth both aboue and be-
neathe do fall, when he is thre yeares old,
he casteth those that are like vnto doggs
teeth, and bringeth forth new, before sixe
yeares of age his vpper double teeth doo
fal, at the first yeare he supplyeth those þ
he wanteth, at the seuenth yeare all are
supplied equally, from that time he hath
hollow teeth, and therefore it is harde to
discerne their ages, at the tenth yeare the
temples begin to waxe hollowe, and the
browes sometimes waxe graye, and their
teeth sticke out. Mares haue their full
increase in fyue yeares, but horses in sixe
yeares. Xenophon teacheth these pro-
perties to be obserued in an horse. First
to know his age, then if he wil take a bry-

velye not after this if one may fleet hym, then if he wil cast him that sitteth on him and if he wyl flye or run awaye beinge lefte loose, or if he may be sone taken, or if he beinge smitten with a sticke wil go the swifter or not.

Of certayne monstruouse people in India.

MAny are found in India both men women and beastes ful of heare, & with leaues and mosse on theym, which commeth of the greate heate that there is. Pliny saith that the inhabitãts of this countrie be coloured with the sonne, and ther by come to certain blacknes like vnto the Ethiopes, not because they are outwardly so blacke through the adustiõ of the sonne, but naturally in their blood ther is an inclinacion to blacknes, ỹ whiche the heate of the son doth seeme to double. Oure auncestors haue fayned many monsters in this countrie, as people with heades like vnto dogs armed onely with nayles, clothed with hides & skinnes, hauing no kinde of mans speach but onelye

a kinde of barking. There be some that liue at the fountayne of Ganges, whiche take no benefit by meat but liue onely by the sauour of wilde apples, and whē they go far they carrye them for their maintenance, and liue by the smel and sauour of them. If they come into any filthy or stinking ayre, they must needes dye, and it is sayd that some of theym were seene in the tents and armie of Alexander.

We reade also that ther be certaine people with one eye in India, and some to haue so great eares that they hang downe euen to the feete, and manye to haue but one foote, and that so greate that when they lye downe on their backs and wolde kepe them from the sonne, the shadow of that onelye leg doth comfort theim. It is read also that there is a nacion whiche hath graye heares in youth, the which in age waxeth black, and also men saye ther is an other kinde of women whiche conceiue at fiue yeares of age, but they liue not aboue eight yeares, there be some y lacke neckes and haue eyes in their shoulders, there be wilde men also withe beades like vnto dogs, with a rough and he-

arye

ery body which make a terrible hissinge, but these and such like are not to be credited and taken for truthe, except great reason can perswade that such maye bee and experience can proue the same. It is also thought that ther is a certayn people called Pygmeis which be neuer in peace but when the cranes with whome they haue continuall warres, flye into other countries: these Pygmeis are short men of stature inhabiting in the extreme parte of ỹ mountaynes of India, where is a holsome & good ayre, who excede not .xxvii. inches in stature. For Pygmei is asmuch to saye as a cubite. These Pygmeis fighte withe Cranes, but they haue the foyle, the report goeth that they sit vpon the backs of rammes or goates, and haue arrowes for their weapons, and so in the spring time with a great armie they come to the sea, & there consume the Cranes egs and yong ones, and that this expedicion is made in three monethes, for otherwise they were not able to resist ỹ cranes, their cottages be made of clay, feathers, and egge shels But of the nature of Cranes the authors wrice in this maner. When the Cranes

Pigmeis.

Cranes.

take a flight, they consent together & flye very highe for to marke and beholde, then chose a captayn and guide whom they followe, in the later end of the company they haue those that may crye, and may leade the whole flocke withe their voyces, they haue their watches euery nighe by turne which holde a stone in their feete withe fallinge from those that are wearye, for lacke of sleepe argueth & reproueth their negligence by sounde, the other sleape with their billes and heades vnder their wynges standing vpõ eche feet by course, the guide loketh forth with his neck streight forward and foreshewith things to come. When they are made tame they ware lasciuious, and runne and flye in round compasses with shaking their winges. See more straunge thinges in Munster concerning this matter.

Of the Antes of India.

MEgasthenes writeth of the Antes in India after this sort, there is an hil of three thousand furlonges in compasse in India, and many gold mynes therein

therein, the which are kept with ants as byg as foxes, getting their liuinge with a merueilous celeritie in hunting, they dig and scrape the earth that bringeth forthe golde, and heapeth it by at ꝑ hole of their dennes, the whiche marthaunts do priuely steale away, laying flesche for a bayt to slay the ants if perhaps they should marke them. This is thought of many to be a fable, and therefore I leaue it at large to iudge of it as you thinke best.

Antes as big as foxes.

Of Indian Apes.

ABout the mountains called Emodii there is a greate woode ful of greate Apes, the which as the Macedonians did se standing as it were thick together vpon the hills, and hauing weapons like men of warre, for that kinde of beast commeth as neare to humane subtilitie as Elephants do, they would haue set vppon them as ennemies, had not the inhabitantes of the countrie bene present and shewed vnto Alexander that it was nothing but an assemble of apes, whiche contend to imitate suche thinges as they

see, & so that battel was turned to laughinge. Apes are taken after this maner they that hunt apes, set dishes full of water in the sight of the apes, and therewith they annointe and washe their eyes, and sodenly with as priuye spede as they can, they take awaye the water and set pots w birdlime, and such like stuffe in steede ther of, the apes perceiuing them anointinge their eyes, being geuen to folow al thinges, come downe immediatlye from the trees, and thinking to do as the men did, they dawbe and annoynte their eyes and mouthes with birdlime, and so are they easye to be made a praye and taken aliue. They vse also an other trade to take them They take buskins and put them on in ỹ sight of the apes and so departe, leauing others annoynted inwardlye with birdelyme and and suche like, and some what heary that the fraude might not appeare the which the apes pluckinge vpon their legs are so snared and intangled with yt, that they cannot escape the handes of the hunters. There is in India also dogs of such courage, that two of them can maister a Lyon.

The Diamonds be found amongest the mettals of India, Ethiope, Araby, Macedony, Cyprus, and many other places. The Indian Diamonde shineth with a more orientues then the others. There is one kinde of this stone that is somewhat of an iron colour, and differeth not much from a chrystall in colour, for commonly it is somewhat white, but it is harder then chrystall, so that if it bee layd vpon the Smythes anuile and most vehemently beaten with an hammer, rather the anuile and the hammer wil breake asunder then that wil be denided into parts, and it doth not onely resist the blowes of yron, but also the heate of fyer, so that it wil not melt or geue place therto, for if we maye geeue credite to Pliny, it wil neuer waxe warme, and that because it cannot be more pure then it is, for it is neuer contaminate. But yet the straunge hardnes of this stone, is made so soft with the warme bloud of a Lyon, or a Goate, that it may be broken. In scalding-leade it taketh such heate that it may be dissol-

ued

ued: but this hardnes is not in euery Di
amonde, for that whiche is of Cyprus o
called Syderites, maye be broken with a
mallet, and pearced throughe with an o
ther Diamond. The Diamond doth de
prehend and detect poyson and maketh
working therof frustrate, and therfore i
is desired of Princes, and hadd in greate
price and estimacion.

Of Calechut the famouse Mart of India.

The compasse of the citie of Cale
chut is the space of fyue thousande
buildings, which be not ioyned to
gether as our houses be, but are seperate
a good space a sunder, the lengthe of the
citie is a thousand paces, their houses be
very lowe, so that they are not aboue the
heighte of a man on horsebacke from the
ground, they be couered in the topp with
boughes and braunches of trees commō
lye. Their king is addict to the worship
pinge of deuils. Yee doothe not deni
God to be the maker of heauen and earth
and the sette cause and author of things

but he sayth that God appointed the office of iudgement to an ill spyrit and to do right to mortall men, and this spyrit thei call Deum. The kinge hath the picture of this deuill in his chappel, sitting with a diademe on his head, like vnto the bishops of Rome, but this diademe hath four hornes aboute, and this picture gapeth with a wide mouth sheweth four teeth. It hath a deformed nose, grim and terrible eyes, a threatning countenance, crooked fingers, with tallants and feet much like vnto a cocke, they that loke vpon this horrible monster, are sodenlye a fraid, it is so lothsome and terrible a thinge to beholde. About the churche are painted deuils, and in euery corner Sathã is made of brasse sitting, with such workmanship that he seemeth to cast flames of fier for consuming of soules miserablye, & in his right hand the picture of the deuill, putteth a soule to his mouth, and with his left hand it receiueth another. Euery morninge theire priestes do clense this Idoll with rose water and other swete waters, and they perfume it with diuers sweete thinges falling downe and worshippinge

it

R. They put the blood of a cocke weeke-
lye in a siluer vessel filled with burninge
coles and a great number of swete per fu-
mes, and taking a censar they make it re-
dolent with frankincense, and haue a lit-
le siluer bel ringing all the while. And
the King eateth no meate before that iiii.
prestes haue offred vnto the deuil some-
what of the kinges dishes. The king at
his dinner sitteth on the ground without
any cloth vnder him, and the prestes stan
deth round about hym as he sytteth ne-
uer comming nerer hym, then within four
paces marking the kynges wordes moste
diligently, when he hath done eating ye
prestes offer the relicques of the kynges
meate to yong crowes and birdes, to bee
eaten, which fowle is an heynous thinge
to kill, and therfore they kepe euery wher
in safety. When the king marieth a wife
he vseth not to go to bed vnto her, before
that this newe maried wife hath bene de-
floured of the most worthye preste. For
this woorke done the kinge geueth him
a reward of fyue hundred crownes.
The prestes are in the first order of este-
macion with them, then senators whych

beare

beare a swoyd and a buckler, a bow and a Jaueline, when they goe abroade. Thirdlye they esteme artificers. Fourthly fyshers. Fyftlye marchants for wine, peper, & acornes. Last of al such as lowe and gather ryce. They haue no great respect of apparel but to couer their priuye partes, they go barefoote and barehead. When the king is dead, if there be any males aline ether chyldren, brethren, or brothers children, they succeue not in ỳ kingdome but the sisters sonne by theyr lawe muste haue the scepter, and if there be no suche then he succedeth in the crowne which is nearest of consanguinitie, and this is for none other cause, but because the priestes haue defloured the ir quene. When the kinge goeth forthe into some straunge countrye, or to hunt, the priests kepe the quene company at home, and nothing can be more acceptable to the king then that they should be acqueynted with the quene in venereouse acts, and therefore the kinge knoweth for a certaintye ỳ those children which he hath by his wyfe cannot be accompted his children, but he taketh his sisters children as most neare

vnto

vnto him in lawful coniugnicye, and taketh them heires to the crowne.

The marchants kepe this order, such wiues as they haue, they may chaunge them in the colour of a better coniunction, and the one sayth to the other, seing that you haue bene my best friende let vs chaunge our wiues, vpon that condition that you may haue myne and I may haue youres. Then saith the other: saye you so in earnest, yea sayth he by Pollux. Then sayth his fellowe let vs goe home to my house, whether whē they are come the one claymeth the others wife, sayinge: come hyther woman and folow this man because from hence forthe he shalbe thy husband, then the woman sayth doo you speake in earnest, to whome her fyrst husband saith I do not mocke, then the woman sayth, gladly I wil folowe hym. And this is ỹ way of chaunging theyr wiues. Ther be some women in this countrye that maye mary seuen husbands, and lye with them euery night by course, and where shee is deliuered of a chylde shee maye choose to whiche of her husbandes shee wil father her chylde, so that the man maye not re-

Chaunge of wiues.

fuse

fuse it by anye meanes. Manye other straunge thinges is rehearsed of this nacion, the rehearsall wherof were very tedyouse here. There is much Peper growinge in this countrye of Calechut, the stalke of pepper is but weake somewhat lyke to a vyne stalke so ỳ it cannot growe without a prop, it is not muche vnlyke to yuie, for it wyndeth and creepeth as that doth, and with a more deepe claspinge it wyndeth about the tree, this hath manye braunches thre handful longe. They gather it in October and Nouember being grene as yet and lay it on tiles in the son, to be dryed wherin iii. dayes space it wareth blacke euen as wee haue it. Pepper.

Ginger groweth e in Calechut, but muche is broughte oute of Crauonor, thither. Cynamon is in the Isle of Zaylon fyftie Germaine myles beyond Calechut. Pepper growethe in the fyeldes of Calechut, but great store is brought out of Corimucol xii. miles beyõd Calechut Cloues are gathred in a place called Meluza alitle from Calechut. Nutmeggs growe in Melaccha whyche is a greate way from Calechut. Muske or Castoreũ Spyces.

com-

commeth from the country of Pego whi-
che is an hundred myles from Calechut.
Pearle and precious stone are founde a-
bout the citie of Ormus, and sent to Cale
chut the general mart of al the East par-
tes. And manye other spices silkes and
straunge thinges are brought from these
countries into oures.

Of the bridges in Singui and Quinsai.

There bee numbred in the Citye of
Singui about sixe thousād bridges
of stone, hauinge so large arches þ
great ships may passe throughe without
bendyng of the masse. There is another
citye called Quinsay in Asia whyche con-
tayneth in the circuite of it aboue an hun-
dred Italian myles whyche make .xxv.
German myles, it is thoughte to bee the
greatest and most notable citie in þ world
It hath twelue thousand bridges of stone
so highe and large, that a shyp maye passe
vpright through them.

Quinsay is a
town in
100 miles
about

Of certaine illusions of Deuills aboute Tangut.

There

There is seene and heard aboute ꝯ deserts of Tangut in the daye time and moze commonly in the nighte diuers illusions of deuils. Therfoze trauelers that way ought to take good hede that they seuer not their companies, and least any comming behind might hinder them, foz, otherwise they shall sone loose the sight of their companions foz the hils and mountaines. There be heard ꝯ voyces of spirits and deuils, which goyng solitarilye wil call others by their names, sayninge and counterfayting the voyces of their companions, the whiche, if they can by any meanes, do leade men out of ꝯ way to destruction There be hard some times in the ayze the consents & harmonye of musicke instruments. There bee many worshippers of Idols, and they attribute much honour to the deuils. When their wyues haue a son, they commend him to some Idol, & in the honoure of it that yeare, the father keepeth vpp a ram, the which a yeare after the nativitie of the chylde, at the next feaste of that idoll, he offreth with his sonne, and maye other ceremonies. When the sacry-

fice is done, they bringe the flesche which
was offred to some certayn place, and al
his kinsfolkes gathered together, do eate
of that with great deuotion, keeping the
bones reuerently in some vessel. In this
countrye is found a Serpent called Sala-
mandra, which liueth in the fier without
any damage, those serpents are vsed for
the making of such cloth as may suffer y
fier wout any corruption or harme, or els
when any spot commeth to any garment,
made of the heares of a Salamander, yt
may be caste for an howre in the fier, and
all the spots wyll be gone, no otherwise
then if they had bene very cleane washt.

Salaman-
dra.

Garmẽts,
that vvill
not be cõ-
sumed
vvith fier.

Of the Cocatrice.

There is in Africke a kinde of Ser-
pẽt called a Cocatrice, which hath
a white spot in his head, hauinge y
fashion of a Diademe. His head is verye
sharpe, his mouth red, his eyes somwhat
black in colour, as Pliny saith with hys
hyssinge he driueth away all kinde of ser-
pents. He destroyeth withe his breathe
young trees and plants, consumeth her-

bes,

bes, breakethe stones, and inferteth the
ayre where hee taryethe, so that a byrde
can not flye ouer that ayre or throughe
it without daũger of death: Yet it is said
that the poysõ of a Weasel is his destruc
tion. Achanus sayth that he hath so sharp
poyson that excedinge not in lengthe a
mans hand, yet hee extinguisheth euerye
great serpent with his onely breath.
There is not a more hurtfull or more pe-
stilent beast vppon the earth. for this ly-
ing in his den may destroy a whole cittye
by infection.

Of the Crocodile.

THe Crocodile is found commonly
aboute ỹ water of Nilus & Ganges
in India, and waxeth of a litle thig
to a very greate beast. For his eggs are
much like vnto goose eggs, but the yong
whyche commeth of them taketh incre-
ase to sixtene or eyghtene cubites in lẽgth
he liueth almost as long as a man, he lac-
keth a tong, his bodie is meruciouslye de-
fended of nature, for al his backe is ful of
scales and wonderful harde, his tayle is

long, he hath many teeth on both sides of his mouth, wherof two do especially hãg out, he doth not onely deuoure man, but also other earthly beastes comming nere to the water, he dismembreth them with his nayles, whiche hee hathe sharper thẽ anye weapon. His bytinge is cruell and sharpe, and he so rendeth with his teeth, ỳ it can neuer be healed, there is great store of them about Nilus, because they are verye fruitful of themselues, hauing yonge euerye yeare, and also they are seldome taken. It is a feareful beast flying from those that persecute him, and persecuting those that flye away from him. It is said that when hee goeth aboute to deuoure a man that hee beginneth to weepe, wherof hath sprong this prouerbe. The tears of a Crocodile: that is when one doothe weepe with his eyes withoute compassion, and not with his harte and mynde.

Plinye sayth that this beaste onely in his dyting doth moue his vpper iawe, hee lyeth in the daye tyme vpon the lande, and in the nighte tyme in the water, his eyes be very dul in the water, and his sighte is meruelous sharpe out of the water.

Some

Some saye that bee groweth and encreaseth as long as he lyueth.

Youngefowles hatched and brought forthe without the dammes, and females.

Oelix Vlmensis and Britenbachius writethe in their bookes of common peregrinacion and traueyle, that in Alexandria and in Egipt, there bee Ouens made full of holes, wherin are layd thre or four thousand eggs, some of geese some of hens, some of pygeons, some of ducke: and that they are hydden and couered in dung, and that whote coles are set a far of about the dunge, so ỳ throughe the temperate heate of these thinges, the eggs by litle and litle waxe warme in the dung euen as it were vnder the hen. And at length the yong are hatched & brought forthe, so that they come vp flockes aboue the dung, and from thence are taken and ley a yode to be fed at lybertye.

Eggs hatcht in an ouen.

The Rites and Manners of the Egiptians.

The

There Egiptians were almost ꝑ firste in the worlde, wherof other nacions learned and tooke their lawes, wisdome, manners, and liuinge, and we reade that for learning sake Homer, Dedalus, Solō Plato, and manye other went thither. For although they were gentiles & not beleeuyng on God, yet they studied much for honesty and goodnesse, and with their honest conuersacion dyd allure straūgers and good men to come vnto them, and to learne that whyche they could not fynde in other places. Their women in tymes past did vse marchandize and all thinges appertayninge to chapmen, the men dyd weaue and spyn within the house, and carye burdens on their heades, the whyche the women did vse to beare on their shoulders, the men did make wyne stirryng, but the women did contrarye. They did discharge their bellyes at home, but their baskets they kepte in highe wayes, they moulded breed with their feet, and stired their claye with their handes. They dyd vse to wryte after the Hebrew fashion begynning their letters on the right hand. When any of them met together at dyn-

set by supper, before they departed, ther
came in one that brought a picture of a
dead man, upon a staffe made of wood of a
cubite length or somewhat more, and she-
wed it to every one of the geastes, saying: e
behold and loke upon this, drinke and be
refreshed with pleasure, for such one shalt
thou bee after thy deathe. Their lawes
were suche, that periured men lost their
liues, as thoughe they had bene giltye of
two offences: the one of violating pietye
towardes God, the other of breakinge
faythe and promise amongest men, which
is the surest knot of humane societie. If
any traueyler founde anye man beaten of
theues and would not help him if he could
he shoulde be founde culpable of death, if
he were not able to helpe him, hee was
bounde to detect the theues, and to folow
the action against theim: and he that did
neglect to do this, was punished with cer
tayne strypes, and kepte without meate
for three dayes. If anye father killed his
sonne, there was no punishment of death
appointed but for three dayes and nights
continually he was commaunded to be a-
bout the dead bodye, for they thoughte it

no

Egyptians laws

no iust thinge to take away lyfe from him that gaue lyfe to his chyldren, but rather that he shoulde be punished with continuall payne and repentance of his fact, that others might feare to do lyke. Parricides they caused to be burned vppon an heape of thornes, and such as vttred any secrets to their enemies, thei caused their tongues to be cut out. And they that vsed counterfayte or clypp mony had both their handes cut of so that with what parte of the body the offence was made, with the same he shoulde tolerate punishment. If anye had violated a free woman, his naturall partes were cutte of, because in one fault hee committed three haynous thynges, that is an iniurye, corruption and confusion of chyldren. He that was take in voluntarye adultrye haue a thousande stripes with rodes, and the woman was mangled vpon the nose. The priests coulde haue but one wyfe, but the layetye as many as they could kepe.
The bringing vppe of their children was with small coste, for it came not vnto the charge of twentie groates the whole education to their full age, and this is not

to be

to bee meruayled at, because Egipte is a hote countrie, and therfore they lyue naked without anye kinde of garmente, and they feede vpon rotes, the which they eat sometimes rawe, and sometymes rosted, in imbers. The priests diu teach their children especially Geomatrie, and Arythmeticke. They did driue away sickneses, ether with fasting or with vomit, the whiche they vsed euerye thirde daye. Their opinion was that all diseases came of superfluitie of meates, and therfore that to bee the best cure, whyche take awaye the matter and causes. Manye other straunge thinges are at large set forth of this nation by Munster.

fasting or vomiting found of all diseases.

Of the Ostrydge.

THE Dystridge found especially in Africa, his heade is couered wyth smal heares, his eyes be grosse and blacke, his necke is long, his byl is shorte and sharpe, his feete hath as it were a bypartite hoofe. Plinie sayth that he exceedeth the height of a man on horsebacke, & that his winges helpe him little. But in

his

his nayles whiche are like hookes, he taketh stones and throwethe againste those whiche persecute him: he dooth digeste whatsoeuer hee deuoureth bee it neuer so harde. He is of a meruaylous folishnes, for if he hath once hidden his head vnder a bushe he thinketh him selfe safe and not to be seene. It is sayd to be a simple and forgetful thinge, & that as sone as it hath brought forte eggs, it forgetteth theym, vntil the yong commeth forthe, whiche is thoughte to bee easlye done, because they leaue the eggs in the warme sandes, so ỳ the yonge may sone be hatched, the whiche the males do feede and cherishe when they are brought forth.

When hee seeth that hee cannot auoyde takinge, he casteth stones against his followers, and manye tymes hurteth them. His nest is commonlye found in the sand wel made with bulwarkes and bankes, to kepe awaye rayne from the yong.

Of the Empire of Cathay.

The

The Empyre of Cathay is ruled by the great Cham. With this natiō one man may haue many wiues, & when the husband dyeth, euery wyfe pleadeth her owne cause before the iudges, & sheweth her merits, so that which of thē so euer is adiudged to haue bene the most officiouse and dearest wife to her husbād, shee in her best apparell and with all her iewels, as though she had gotten the victorie of the other, goeth willyngly and merely vnto the heape of wood wher her husband shall be burnt, and lyinge down by his carcasse and embracinge it the fier is kindled, and so shee is burnte with her husbād: the other of his wiues after this liue in greate shame and obloquye. They matche not together for wealth or nobilitye, but for excellencye of beauty and procreatiō sake. The people of Cathay haue this opinion that they thinke no other nation to see with both eyes but thē selues, they are perswaded also that they excell all other in subtilitye of artes and scyences. It is a whyte kynde of people, without beardes, of small eyes, and lackinge true pietie and due obeysaunce to God: for some

some of them worshyp the Sonne, some the moone, others certayne inmages of mettalls, and other some an oxe, so that they be full of monstruous superstition.

The Emperour keepeth his court at his citye called Cambalu, whiche is the noblest marte in that part of the world, for there is almost neuer a day throughout ȳ yeare, but that a thousand carte loades of silke almoste are chaunged and broughte there amongest marchants. The Emperour kepeth in his court twelue thowsand horsemen to kepe his bodye. Their order of watchinge is thus. One captain with three thousand gardeth the king w̄in the Palace for three dayes, and so dothe another, other three dayes following, & thus they keepe their courses. When the Emperoure sitteth downe to meate, hee hath his principall and greatest quene on his left hand, and his children whiche be of royall bloud on his right hand in a lower place. No man that sitteth downe in this halle, drinketh or is serued in anye other vessell but of Golde, the princes and noble men that serue the king at his meate,

ute, couer their mouthes with moſt fyne ſilke clothes, leaſt they ſhoulde breath vpon the kinges meate or drinke, and when the Emperour taketh the pot to drincke, all the muſicians beginne to make great melodye, and the others miniſters bende their knees. More of this nacion you ſhal fynde in the great boke of Munſters Coſmographye.

Of the Canniballs.

THE Canniballs are wylde people feeding vpon mans fleſhe which is a very ſwete kinde of fleſh. If they get or fynd any chyldre̅ within the age of fourtene yeares, they feede them & cra̅me them as we do Capons, but thoſe whych are beyonde fourtene yeares of age, they kill them out of hande, deuouringe theyr whot guts immediatly, and the other partes of their bodies they ſalt and lay vp as wee do powdred fleſhe, they eate no women but kepe them only for the bearinge of childzen, as we do hennes for eggs. If any for age is paſt child bearinge, ſhee doth all drudgery like vnto a bond woma̅

thei

they haue no houses, but they erect many trees together, and so combine them in ꝑ toy that it serueth for lodginge. Their beds be made of silke and haye, they haue no yron, but they vse bones in stede of yrō they dresse their meates in earthen pots, mingling ꝑ flesh of Parats, geese, ducks and mans flesh togeather. They are now come to more ciuilitye then they had in tymes paste.

Of the Lyon.

LYons liue in many countries, in Africa they haue a cruell and terrible looke, and thyn heares. Pliny thinketh that his especiall valiencye is, when his mayne couereth his necke and shoulders, In Africa for the scarcetie of waters many wilde beastes meete together at some one puddle, where, females and males of diuerse kindes vse naturall coniunction, whereof commeth monstruous yong. Aristotle sayth that the shee Lyon hath at her first generation fyue yong and that euery yeare after shee bringeth forth lesse by one, vntill she waxe barren

an

and that her yonge are without shape or fashion, about the bignes of a weasell. Herodotus and Gellius thinketh the contrarye, that she bringeth forth one euery yeare. Democritus sayth that this beast onlye, is bred and brought forth with open eyes, and that he is geuen to litle slepe, as it may appeare, because his tayle is often wagginge as he sleepeth. The male Lyon maketh vryne lyke vnto a Dog, whyche is strong in sauoure. The Lyons drinke seldome, they feede euerye other daye, after satietie they be without meate for .iii. dayes, they deuour suche thinges as they can whole, they lyue long. The Lyon onlye of al fierce and cruel beastes, sheweth clemencye towarres the humble: for he spareth the prostrate, and whē he rageth he vseth his violence rather against men then women. He neuer vttreth his force against infants and children, but beinge dryuen with great famine there to. His tayle is a note of his mynde and stomack, (as the eares be in a horse) for if his tayle stirreth not he is gentle and peaceable, ꝑ whiche is a rare thinge, for he is most cōmonlye angrie. He keepeth his desyre of

reuenge

reuenging long against any man or beast that hath hurt him, beinge wounded hee doth mercuelously note and marke him y gaue the woũd, and in a great multitude will inuade him. His bones are sounde & notholowe, wherof some wyters that out of his bones fyer may be stryken as out of stones, and therfore somtimes he is so rageynge with anger, and in suche burning heate that he dyeth presently. Hee is neuer exasperate nor moued, but eyther by sampn or hurte. This one thing is to bee noted in so crnell a beaste, that wheeles runned about, and emptye carts, and the combes, and singinges of cockes doothe make him a fearde, but especially he is a fearde of fyer.

Of the People called the Nigrites and others.

Azanegi

There is a kinde of people nighe vnto the confynes of the weste Arabians called Azanegi, whose colour is betwixte blacke and asbe colour, they liue with barlye, and dates, and Camels mylke, and because they are neare vnto

the

Nigrites

the Nigrites, they feede sometimes vpon diuers kinde of pulse, they bee no greate feeders, for the scarcitie of victualls maketh them to suffer and tolerate much famin. The Portugalls vse marchaundise with them in these our days.

They couer their heades with a linnen roller, wherof one parte hangeth downe by the foreheade, so that they couer all their mouthe there withe. For they are almoste as muche ashamed to shewe their mouthes as their priuye partes, & therefore they keepe their mouthes close neuer opening them excepte it be to take meate, and that because they woulde not let any fylthye ayre and vapoure to slippe out there by. They do greatly esteeme fatte and corpulent women, and suche as haue large and fayre breastes and dugs.

Tagaza

Within this countrye the traueyle of fyre dayes Journey wil bring a man to a place called Tagaza, frome whence is brought muche plenty of Salte the whyche is caryed awaye vpon Camels backs into diuerse places and especiallye to the kingdome called Melli. The people called Mellitæ bee some what beyonde the

Mellita

Equinoctiall and haue moste feruent heates, and therfore at certayne tymes in ye yeare their bloudde is infected, so that if they had no remedy by salte, they coulde not lyue by any meanes, their salte is deuided into such lumps, that one salt stone is ynoughe to be borne vpon one mannes shoulders. But when they come to the countrye called Melli, they lode one Camel with two salte stones, as for the porer sort that are not able to haue Camels they cary theyr salt vpon their shoulders and some vppon their heades, and that in suche a company, that they seeme almost in multitude, lyke vnto an army of men. This salte they bring vnto a great water where euery one dischargeth his burden of salte vppon the land, and maketh greate hylls therof, leauing a certayne signe for the true knowledge of euerye manns heape, this done they departe: and then commethe the Nigrites who will not bee knowen, nor yet talke w any other kynde of people, they come neare withe their ships, and where they see and perceiue ye heapes of salte, they laye greate store of Golde nighe vnto euery heape of Salte, euen

euen as they thinke it conuenient for the marchandize, and agreable to equitie for the eschaunge, and then they departe leauinge the golde and salte together.

The Nigrites which went a far of return agayne, and euerye one looketh vpon hys owne heape, and yf the gold that was lefte by it pleaseth him, and seemeth sufficiente for the eschaunge, then he taketh the sayd golde awaye, leauing the salt behind him and not mindinge to returne againe. If the heape of golde doothe not seeme vnto them sufficiente for the eschaunge of the heape of salte, then they leaue both still, and depart agayne into some secret place mindinge to come againe within a little after. But those Nigrites whiche cannot abyde to be knowen, come agayne to the sayde place, and take away suche heapes of salte as they see the golde to bee taken from, or els they adde a little more golde to the heape that was left before, or other wise they carrye awaie their Golde, leauinge the salte still if the bargayne please not theim. And this doo they vse their marchandise, so that the one seeth not another, and that by an olde custome.

It is a great labour with these Nigrites to carry their salte vpon their shoulders because they lacke all manner beastes, meete for that carryage almost, the whyche commeth throughe the vnfruitfulnes of the earth, for they haue very litle store of Grasse, and that whiche they haue, is pestilente also, and therefore they daylye drinke water, wherin a little Salt hathe bene resolued, and this is their greateste remedye and moste especiall medecine. They neuer haue no raine but in August September, and October.

But these men that come after this sort and exchaunge Golde for salte, without anie talke of bargain or sale, are thoughte to bee meruailouse blacke, hauing their lower lippe hanging downe to the breast somewhat redde, and within excoriate & chapped so that bloud commeth oute, but the vpper lyppe is small like vnto oures, and for this cause all their teeth maye be seene, whiche are a greate deale bigger then oures, their lyppes are also thoughte to putrifie manie times for the heate of their countrie, for the remedie whereof they vse the benefit of salte.

The rule & dominion of Preto Ihon is large and of great compasse, this countre excelleth in riches, in gold siluer, and pzecioule stones. Some saye ỳ the Ethiopes liuing vnder Presti Ihoan, are very good Chzistians, and that fourtie kinges do homage and obeizaunce to the Emperoure Presti Ihoan, where of some be tributarie also to him.

40 kings vnder prestor Iohn

The great Almener of Presti Ihoan pzomiseth himselfe to fight foz the Holy land It is wzitten that Thomas the Apostle, was buried in the kingdome of Ethiopia There bee beastes also in this countrie ỳ haue seuen hoznes, in their foze heades. There be white Camels, and white Beares, and hozses with two hoznes. It is saide also that there be byzdes oz fowles in this countrie, whiche with their talets and nayles, wil carrie awaye an Oxe, oz an hozse, to feede their younge. In some parts of this countrie, it is thought that there be men withe hoznes, and suche as haue but one eye befoze them & two eyes behinde them, and some people that leue

[illegible] parentes, and fede and cure those whiche are aged. And another kinde of people þ hath feete lyke vnto horse feete and verye rounde. Their women dwel severallye and they haue thre kingdomes. The thre queenes of the Amazones set foorth and make preparation to warres with three hundred thousand souldiers of women. The Pigmeis in Africa bee good christians. The king of the Pigmeis warre the againste fowles whiche destroye fruite & his people driueth them away with their voyces. It is sayde also that there be certayne monsters whiche aboue the loynes are seene fourmed lyke vnto men, and beneathe the loynes vnto horses. The Ethiopians haue an artificiouse waye to take Lyons and vnicornes. There haue bene seene in tymes past Giantes of three score and ten cubites in compasse, and nowe in these dayes it is sayde that manye greate Gyantes be there seene of thirtie and fiue cubites in height. The byrde whiche is called a Phenix, and lyueth three hundred yeares and more, is saide to be set on fier, and burnt through the heate of the soyne

and

MVSEVM BRITAN

Lydon —— kk —

Kynoson —— k —

Dugdell sen^{r} —— k —

Doindon —— k —

Spurber-tabr —— 1

Steff —— k —

noive
Wood, Peter —— f —

Jery Barnett —— f

Sam. Socke —— 1

ex peterson —— f —

Comadell qui —— k

Postel

11 f — 9 f 1 f

7 kk 6 m

Jeu kk

Jeu Comadell meu —— k